In Memoriam.

JAMES BALDWIN BROWN

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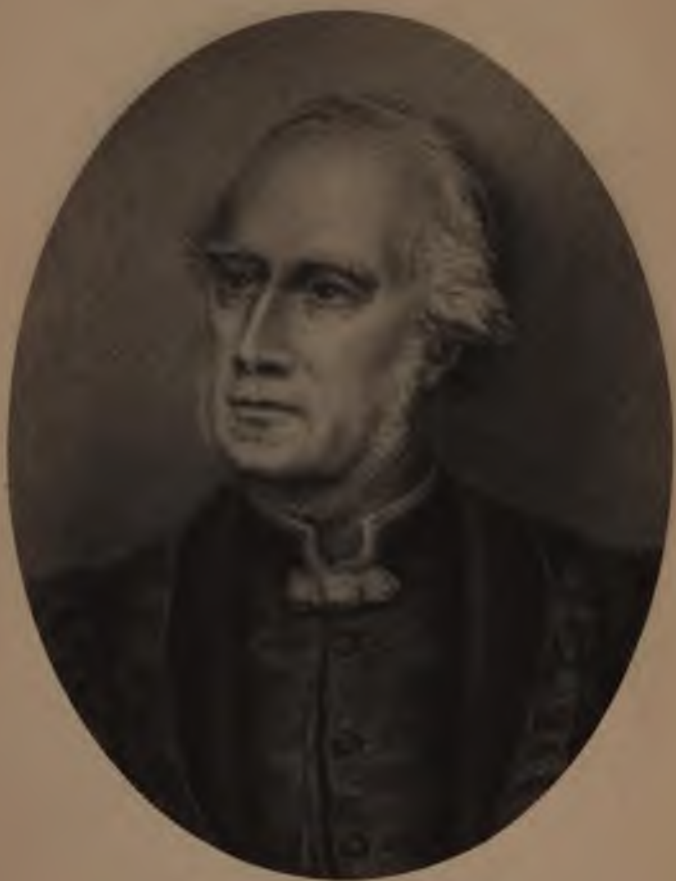

In Memoriam:

JAMES BALDWIN BROWN, B.A.,

MINISTER OF

BRIXTON INDEPENDENT CHURCH.

BORN AUGUST 19, 1820.

DIED JUNE 23, 1884.

EDITED BY

Mrs. ELIZABETH BALDWIN BROWN.

London:

JAMES CLARKE AND CO.,

13 & 14, FLEET STREET.

1884.

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PREFACE.

THE following pages contain matter which it is believed will be of interest to all those who loved and honoured the late Pastor of Brixton Independent Church. A Memorial Sketch gives a rapid survey of his life and character, and to this has been added an account of the Funeral, and a selection from the many public expressions of esteem and affection which his death has called forth.

The brief sketch has been prepared by one whose intimate relation with the subject of it may seem to be in some sort a disqualification for the task, but it must be remembered that of the deepest truth Love alone is cognizant, and no one will mistake its sympathetic utterance for mere empty eulogy, or require from the hand of affection the cold exactitude of the critic. For the Congregation who for so many years have listened to his voice and received his ministrations; for the students who sought and valued his teaching; for the friends—how numerous here and in other lands—who knew and loved the man; these words are primarily written. The stranger whose eye they may chance to meet will judge them from that point of view, and know how to estimate their value.

The writer wishes gratefully to acknowledge her

indebtedness to her elder daughter, who has contributed an account of the 'Work among the Poor,' in which she took so important a part; to her brother, who has added to the sketch his discriminating comments on the character and work of his friend; and to her son, who has written pages 62 to 69, and without whose aid her task could not have been accomplished.

This is all that at the present moment can be attempted, but there is ample material in correspondence and other documents for a fuller and more carefully considered record which the writer hopes to be able to prepare. She will be grateful to any who can assist her by personal reminiscences, and by the loan of letters of which all care will be taken.

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TO THE

Church and Congregation

OF

BRIXTON INDEPENDENT CHURCH,

WHOSE DEVOTION TO

Their Beloved Pastor,

AND ZEALOUS MAINTENANCE OF CHRISTIAN WORK

DURING HIS LONG ILLNESS,

SUSTAINED AND GLADDENED HIS HEART,

THIS MEMORIAL SKETCH

IS

Dedicated,

To know the Truth of God,

To do the Will of God,

And be filled with the Spirit of God,

Which is Love,

Was the Supreme Desire and Constant Aim

Of his Life.

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MEMORIAL SKETCH.

JAMES BALDWIN BROWN was born on the nineteenth of August, eighteen hundred and twenty, at 10, Harcourt Buildings, Inner Temple, London. His father, Dr. James Baldwin Brown, was a barrister of eminence in his profession, and of much activity in connection with some burning public questions of his time. Having become a Nonconformist from conviction, he threw himself with ardour into the cause of Catholic Emancipation, of the repeal of the Test and Corporation Acts, and other movements in the direction of civil and religious liberty, and was in this way brought into intimate personal relations with Lord John Russell and Lord Brougham. He was an indefatigable worker, varying the occupations of a large practice with labours in the field of literature, and was rarely to be seen, even at meal-times, without a book or a pen in his hand. Though a man of strong convictions and a somewhat brusque manner, he had the tenderest heart, and was devoted with a passionate affection to his elder son.

That son, the subject of this sketch, in appearance and also in temperament, bore a striking resemblance

to his mother, the only sister of Dr. Raffles, of Liverpool, and first cousin of Sir Stamford Raffles. She was a woman of extraordinary energy, strength of will, clearness of intellect, and uncompromising fidelity to principle, all of which qualities she transmitted to her son. It is not difficult indeed to trace to this parentage some of his most prominent characteristics. That tenderness of nature which to all who knew him was so fine and endearing a trait, was his father's. He possessed all his father's taste and ability for prolonged mental labour, and used to ascribe to the intellectual atmosphere in which he had been brought up his ease and pleasure in work; thinking and writing, even though intense and long continued, were in themselves neither irksome nor injurious to him. He inherited his mother's excitable and highly nervous organization; she gave him too the remarkable gift of fluent and eloquent speech, which she shared with her brother, Dr. Raffles. Her son used to quote many of the shrewd, incisive, pungent sayings, which led her intimate friend, the late Mrs. Alaric Watts, to say that "there was more in her little finger than some eminent men" (whom she mentioned) "had in their whole bodies."

Dr. Baldwin Brown's residence was in Bedford Place, Russell Square, and he sent his son to be educated first at the School, and then at the College, connected with the London University, in Gower Street, in which Institution he took an active interest. The son pursued his studies with energy, and graduated in 1839, at the age of eighteen—the earliest age possible—on the first occasion on which degrees were

conferred by the newly-established University. Immediately afterwards he was entered at the Inner Temple, for his father had destined him from the cradle to follow in his footsteps, and had imbued him with much of his own enthusiasm for his profession. He set himself accordingly to the usual course of study for the Bar, which he pursued in company with his cousin, Thomas Stamford Raffles, Dr. Raffles' eldest son, the present stipendiary magistrate at Liverpool, with whom he was closely linked all his life by ties of the warmest affection.

At this period he was attending the ministry of Dr. Leifchild, at Craven Chapel, and was receiving from his character and preaching the powerful influence so beautifully described by Mr. Harrison in his Funeral Address. He soon became intimate with the family of Dr. Leifchild's brother, William Gerard Leifchild, to one of whose daughters he was engaged in 1840. Having no sister and only one brother—William Raffles Brown, afterwards an architect in Liverpool and Dublin—his sensitive, affectionate nature enjoyed keenly the intercourse which now began with this large family of brothers and sisters. They quickly adopted him as one of themselves, and with them he joined in passionate admiration of Shakespeare and Goethe, and of Shelley, Keats and Landor; as well as in enthusiastic study of Coleridge, Emerson and Carlyle, whose 'Life of Schiller' and 'Essays' opened to them the world of German thought.

Before he had advanced far in his legal studies the momentous change of feeling, which turned him from a promising student of the law to a preacher of the

Gospel, began to make itself apparent. From reflection on religion in its philosophic aspects he passed to an intense personal faith in Christ and devotion to His service, and resolved to consecrate his life to the work of the Christian Ministry. The first stage in this process may to some extent be ascribed to the influence of Carlyle. The effect of this influence is thus explained in a letter of his own, in answer to one from Carlyle expressing his warm commendation of the pamphlet entitled 'The Young Ministry.'

"My debt of gratitude to you is not nominal, but a real thing. I fell in accidentally with 'Sartor Resartus' many years ago, when I most needed it, when it gave shape to very much that I was dimly feeling, and a voice to very much that I was somewhat wildly thinking, and more than that it very much widened and deepened my understanding of the command, 'Walk by faith and not by sight.' To the course of study and thought to which the meditations of that period have led me, I owe it that I am not a member of a purely worldly profession for which I was then educating, but a preacher of the living Word, into the proclamation of which I can at any rate throw as much of earnestness and life as I have in myself."

It was however something far deeper and more intimate than philosophic reflection upon life in general that was to make the young Baldwin Brown a Christian minister. How intense, yet how simple and childlike, was his faith in Jesus is proved by private letters and memoranda belonging to this period of his life, from which there is not space here

to quote. The same single-heartedness is apparent in all that he says about his wish to enter the ministry. His utterances breathe nothing but the simple desire to do God's will, and speak the word, whatever it might be, which God should put into his mouth. In a letter to his mother, dated 1841, he puts on record the principles on which he based his resolve to become a preacher—principles which he maintained with equal simplicity and self-forgetfulness to the end. The following are his words: "If a man give himself to the work of the ministry, he must preach the word of God in the way of God's own choosing, in simplicity and sincerity, not with fleshly wisdom, not with philosophy, not with display of his own powers, but totally forgetting himself and sinking himself, he must feel that God and God alone must speak through him, or else he speaks in vain." He writes of giving up "every prospect of wealth and dignity for the love of God," as the simplest act of a Christian; and adds, "I care not for popularity, I care not for power, but I do care that I may be found faithful to my trust, that I may finish my course with joy, and that the testimony of my conscience in my last hours may be, I have fought the good fight, I have finished my course, I have kept the faith."

Such was the spirit in which he resolved to leave the Bar and enter upon the career of an Independent minister. His wish was strongly opposed by his father, who had formed the highest hopes of his son's success in the profession to which he was himself so devoted. In this difficulty he consulted

his pastor, Dr. Leifchild, and also the late Rev. Caleb Morris, whom he valued highly both as a Christian philosopher and an eloquent preacher, and acting upon their advice he yielded, and for a year and a half continued his legal studies. But the desire was too strong to be repressed; and at length he so convinced his father of his vocation that he not only withdrew all opposition, but did everything in his power to promote his views.

Immediately on this decision he entered Highbury College to follow a course of theological training, and to the Professors there, especially Dr. Godwin, he always referred with gratitude and affection. But the most important influence in determining the lines of his future teaching was his introduction at this time to the Rev. A. J. Scott, afterwards the first Principal of Owens College, Manchester. He attended his lectures on "Social Systems of the Day compared with Christianity," and on "Schism," and from that time onwards sought every opportunity of intercourse with the man whom he always recognized as his master. To him he dedicated his first important book, the 'Divine Life in Man,' in the words, "To A. J. Scott, A.M., the wisest teacher of the Truth, as the Truth is in Jesus, whom I have ever known;" and many members of his congregation remember his words and gesture when he turned, while preaching in his own pulpit a few years ago, to the memorial window to Professor Scott, and proclaimed the debt he owed to his departed leader and friend.

After leaving Highbury he accepted the pastorate of the new Chapel at London Road, Derby. The

senior pastor of the mother-church, the venerable Mr. Gawthorn, welcomed him and his young wife with the chivalrous courtesy of a gentleman of the old school, and the kindness and consideration of a father. The outspoken and fearless young Minister and the veteran champion of Independency were kindred spirits; and though they were separated by more than half a century in the forms of their theological thought, the sympathy and support of the elder was invaluable when questions of the orthodoxy of the new pastor began to be raised. His reception at Derby was a warm and flattering one, and the chapel was quickly filled. But though from the first he proclaimed with unmistakable clearness and force the central truths of the Evangelic faith, before long there arose a vague suspicion of his '*soundness*,' for with him Christianity was a spirit and a life, not a system of doctrines or a prescribed routine of duty; he did not preach Calvinism, nor did he use the current religious phraseology, but clothed his fresh and vigorous thought in fresh and vigorous language. The dawning of opposition to his teaching may be illustrated by a little incident occurring soon after his arrival, thus related by one of his old Derby friends:—

"I very well remember the affair with old Mr. ——: it was at a meeting of the Sunday School Union, at which most of the preachers of the town were assembled. When Mr. Baldwin Brown had nearly finished his very interesting speech on the best method of training the children in our Sunday schools, he cautioned teachers not to be always harping on the fact that

the children were such great sinners, and then he spoke of subjects, like the Fatherly love of God, which they might dwell on instead. As soon as Mr. Baldwin Brown had concluded, Mr. —— arose, and after making us all know what miserable sinners we were, delivered with much emphasis his judgment as to the proper instruction in Sunday schools. 'If you ask me what you ought to teach the children, I say, firstly, teach them that they are sinners. If you ask me what you should teach them secondly, teach them that they are *sinners*'—and then, with still more emphasis, 'If you ask me what to teach them in the third place, I answer, teach them that they are SINNERS.'"

This atmosphere of distrust which gathered round the young minister and soon caused many to fall away from him, was doubtless increased in the minds of some by his utterly unconscious disregard of the conventional routine of a Minister's life, as it was conceived of in a quiet county-town like Derby, then only beginning to emerge from its provincialism under the influence of the Midland Railway. There were not, however, wanting those who felt that the truths which he proclaimed answered to the deepest needs of the soul, who received his teaching with ardour and repaid it with grateful affection. With some of these he formed what were among the dearest friendships of his life. One friend writes, "Ever since the morning when he stood up in the pulpit at Derby, a handsome young stripling from college, and delivered his first message which startled and aroused some, if not all, who heard him,

I have never had a wavering thought as to my faith in him." And the tranquil home of another was for many years the spot where, when over-pressed with labour, he resorted for a few days of absolute relaxation and rest. Next to Liverpool, which through family connections and numerous intimate friends was all his life long a second home to him, Derby was the place whither, in his constant journeys through the country, he turned with most affection.

At the end of three years of earnest and strenuous labour he had decided for many reasons that he could better serve the Church in a wider sphere of action, and accordingly he accepted an invitation to Claylands Chapel, Clapham Road, London. Before he quitted Derby, however, he issued his first publication, entitled, 'The Brotherhood of the Church; being a Plea for Christian Union: addressed to all who profess that their life is "by the faith of the Son of God"' —a pamphlet which, equally spiritual and catholic in tone, strikes the key-note of his subsequent teaching.

In his new sphere he quickly gathered round him from all parts of London a congregation, limited indeed through the small size of the church, but embracing many men of intelligence and culture who occupied important positions in various walks of life. He began by speaking out boldly in a 'Lecture for the Times,' called 'The Young Ministry: its Relation to the Age,' in which, while paying as he always did a tribute of admiration and honour to the old and venerated ministers of the Church, he presents his idea of what should be the aim of the younger preachers in the conditions of society with which they had to deal.

From this early publication, issued in 1847, we may venture to quote a few remarks on 'Independency':—

"What we want in the Church is the system which will give the fullest play to truthfulness, earnestness, and direct spiritual power in the ministry. . . . Independency, in contrast with other Church systems, seems to be the assertion that in man's spiritual relations nothing can rule him but the truth of God; and that nothing else has a commission even to attempt it. . . . It says, if we cannot do a Divine work in the Church by a Divine spirit, at least let us not be guilty of the mockery of doing man's work and calling it God's. . . . We do not want a succession of ministers who can carry on the plans and operations commenced by their predecessors: we need men, each of whom brings with him a fresh living power; who by the power of the truth he preaches can convince, control, persuade men. . . . Paul presents to us the type of a true Independent ministry; he lays down its law when he says, '*By the manifestation of the truth, we commend ourselves to every man's conscience in the sight of God.*' If our churches are to maintain their ground, and minister to the age, we must have a succession of men who both heartily believe this truth, and dare to act upon it" (pp. 19, 21, 22).

In 1848–9 he published a series of pamphlets on 'Voluntaryism,' 'Independency,' 'First Principles of Politics,' &c., which were issued afterwards in a small volume called 'Studies of First Principles,' with an Introduction by Mr. Binney. This was followed by other sermons and lectures, generally 'published by request.' One in 1853, which advocated the opening of the Crystal

Palace on Sundays, was, as might have been expected, severely criticised, though Archdeacon Hare wrote to him that the argument of his pamphlet and the sermons of Mr. Maurice upon the same subject taken together, were complete and unanswerable. With regard to all these early publications it must be noted, that while the religious world in general, partly through a suspicion of the writer's orthodoxy, took small account of them, they were very cordially received by the cultured few; and flattering letters from such men as Dr. Pye Smith, Chevalier Bunsen, Archdeacon Hare, F. D. Maurice, and others, testify to their recognition of the originality, the power, and the earnest spirit of the youthful minister.

We arrive now at the period of the so-called 'Rivulet Controversy,' which began in 1856 in a scandalous attack, through the columns of the 'Morning Advertiser,' on the author of a small volume of poems called 'The Rivulet'—the Rev. Thomas Lynch. A protest against the unjust and unchristian tone of these criticisms was drawn up and signed by fifteen ministers, of whom Mr. Baldwin Brown was one.*

* This famous protest took the form of a letter to the Editor of the 'Eclectic Review,' whose appreciative notice of 'The Rivulet' was the occasion of the extraordinary article in the 'Morning Advertiser,' in which the controversy began. As it excited great interest, and has not, so far as we know, been reprinted, it is added here for the benefit of our readers.

To the Editor of the 'Eclectic Review.'

Our attention has been called to a matter of controversy between the 'Eclectic Review' and the 'Morning Advertiser' on the subject of a book of Christian Hymns recently published by the Rev. T. Lynch.

He followed up his action in this matter by a letter to the Congregational Union, which he called 'The Way of Peace for the Congregational Union; with

We are slow to intrude into such controversies, but there appear to us reasons which, in this instance, justify a somewhat unusual course. We have read the reviews which have thus been brought under our notice with pain and shame, and feel called upon to express our utter hatred of such modes of dealing with either a book or a man. The reviewer has invoked so solemnly the sacred name of Evangelical Truth to consecrate his criticism, that we, loving the Gospel, feel bound to enter our protest; and one of our number, Mr. Newman Hall, having been severely blamed for his public commendation of Mr. Lynch's poems, we, sharing his convictions, gladly place ourselves at his side.

In a book of 'Hymns for the Heart and Voice,' we did not look for didactic theological statements, but we found, in a measure which has greatly delighted us, a spring of fresh and earnest piety, and the utterance of an experience eminently Christian and of no ordinary complexion and range, with clear recognitions of the work of our Lord Jesus Christ and of the Divine Spirit.

We feel no call to review the reviewer of the poems. We content ourselves with simply expressing our conviction that the spirit of the review and the manner in which Mr. Lynch is personally referred to, are most false and unrighteous, and that if this is suffered to pass current as a specimen of Christian reviewing, then Christian reviewing will soon become an offence to all good men.

Concerning the doctrinal belief of Mr. Lynch we are not called upon to offer a judgment. It were to place ourselves and him in a false position to set ourselves up as his judges in the matter. Some of us have no personal acquaintance with Mr. Lynch, and know him only by his works. Most of us know him well, having frequent opportunities of meeting him in close Christian intercourse, and we simply declare that we love him as a Christian brother, and hold him in high honour as one who by severe and patient thought has gained a great knowledge and understanding of that truth which is held in common by all Evangelical Churches—"the truth as it is in Jesus." Though in our mode of stating many things we should probably differ from him and from each other, we *know* that we have one Lord and one faith; we find ample

Remarks on the Morale of its Religious Literature,' &c. The then Editor of certain religious periodicals under the sanction of the Congregational Union, Dr. John Campbell, had in another paper under his direction, the 'British Banner,' made himself conspicuous by joining in the attacks commenced by the 'Morning Advertiser'; and Mr. Baldwin Brown made this "the occasion, not the cause" of drawing attention to the sacred importance of a religious literature intended especially for the young and the ignorant: "Let every word," he says, "be leavened with that which has always a savour to the simple-hearted, the salt of spiritual earnestness and truth." In this letter he asked the pertinent questions, "Has our Religious Literature, under the conduct of Dr.

evidence of this in the book under consideration, and cordially underwrite your recommendation to your readers to study it and judge for themselves.

We do not imagine that the sentiments of the articles to which we allude can have any influence over your subscribers, but if you think that this frank statement of a few Christian brethren can help you in maintaining the standard of true Christian reviewing, we, believing that you have been most unjustly assailed, place it heartily at your disposal.

Henry Allon	Samuel Martin
Thomas Binney	S. Newth
J. Baldwin Brown	John Nunn
James Fleming	Watson Smith
Newman Hall	James Spence
J. C. Harrison	Robert Alfred Vaughan
Edward Jukes	Edward White.
Benjamin Kent	

An account of the 'Rivulet Controversy,' with Mr. Lynch's humorous reply to his critics, is given in 'The Memoir of T. T. Lynch,' edited by William White. London: Isbister and Co.

Campbell, fulfilled even moderately the conditions which should be regarded as essential by all Christian men?" and further, "Can a body constituted like ours successfully maintain a Periodical Literature at all?" The best vindication of his course is the practical answer given by the Congregational Union, which has for some time ceased all official connection with the periodical press.

He had intended to move a Resolution embodying his views on this question at a special meeting of the Union in January, 1857, but was prevented by serious illness. In the previous autumn, on his way home from a sojourn in the North, where he had gone to recruit his strength, he was seized suddenly at the house of his friend Principal Scott, at Manchester, with a painful and dangerous disorder. It was while slowly recovering from the prostration which followed that he prepared the first volume of importance which he published, 'The Divine Life in Man,' which however did not see the light till 1859.

So entirely spiritual and practical had been his aim in this work, in which he "sought to develop the vital relations between God and the believing soul," that he was quite unprepared for the vehement attacks on its orthodoxy which followed from various organs of the religious world. The most conspicuous of his assailants were a Reviewer in 'The British Quarterly,' the Rev. Howard Hinton, Mr. Joshua Wilson, and finally seven leading Baptist Ministers, who felt it necessary to issue a protest in the form of a letter, in which they speak of his "pernicious error," and state that "both his principles and their conse-

quences, whether categorically stated or involved in a metaphor, go to subvert the whole scheme of God's moral government as revealed in the sacred Scriptures, and with it those precious truths which cluster round the cross and centre in it."

The first result of this storm of criticism was a second edition, the preface to which contains his answer on some of the points raised. This was followed by a reply to Mr. Hinton in a pamphlet, entitled 'The Doctrine of the Divine Fatherhood in relation to the Atonement.' A few words from the 'Dedication' of this may be quoted to show that, contrary to an opinion sometimes expressed about him, Mr. Baldwin Brown had no love for controversy or for mere theological discussion, but only spoke to enforce some great truth bearing on the Christian life which he saw misunderstood or unheeded by those about him.

"I intended at one time to notice those criticisms (on 'The Divine Life in Man') at length, to show wherein they had misrepresented me, and how far they rested on principles which I hold to be contrary to the truth of God. But on reflection I believe that little good is likely to issue from a controversy about details of theological or psychological systems, and therefore I resolved to concentrate my attention and yours on that which seemed most central in the points at issue between my critics and myself. . . . If I can carry conviction to any mind that in God's Fatherhood lies the unity of His various relations to and dealings with man, the other points in controversy will offer but little difficulty."

At the present day this "central" point for which he contended is proclaimed more or less fully in certainly the majority of the pulpits of the Independent and kindred bodies—a result to which his own writings have contributed not a little—and a few years afterwards he was being told that he "had much exaggerated his divergence from his brethren." At the time, however, the divergence was sufficiently apparent, and its result was intensely painful to one who yearned for the sympathy of his fellows, and was seeking with a true and loving heart to speak words of help to the Church. In fact his isolation was at this period almost complete; as a public teacher he was discredited; and though his personal friendships with his brethren remained untouched, and he received assurances of sympathy and acknowledgments of the power of his words, from *individuals* both within and without his own communion, he felt deeply the distrust of his own body. Even the question of 'ways and means' pressed heavily upon him. After long days spent in fulfilling the arduous duties of a minister's life, he would sit down to his desk and work far on into the night in order to eke out, by writing for the press, his slender stipend; so that it was seriously considered between him and his wife whether, while continuing to preach—*that* he would never give up till he died—he had better not attempt to provide for the needs of his family in some secular occupation. Indeed, his having to withdraw from his formal connection with the Congregational body seemed at one time a possibility; and it will interest and perhaps surprise many to learn that it was in part Mr. Scott's influence

that kept him from this course, pointing out as he did not only the pain of the enforced isolation from which he had himself so deeply suffered, but the loss of power it involved. So he held on in hope that as some of the deepest thinkers and most spiritual men of the time valued his teaching, the representatives of his own Body would at length come to believe in him. Moreover the truths he preached were being received gladly in quiet hearts and in obscure places. If the official guardians of orthodoxy refused to countenance him, his ministrations were eagerly welcomed in country districts and among ministers who, though of the old school, lived far from controversies, and were more quick to recognize in a man the Christ-like spirit and teaching than to discern a theological divergence. The testimonies he was always receiving from such were a constant source of encouragement and joy.

The publication of 'The Divine Life in Man' marks the turning-point in his more public career. It brought to a point, as it were, in the minds of the champions of orthodoxy, the suspicion of his teaching which had existed for so long. Meanwhile the book was *read*, and in those who read it the vague prejudice, which had stood so much in his way, was changed into joyful acceptance of his teaching as full of life and light, and as meeting profound spiritual needs which till then had not been fully realized. From this time forward the tide seemed to turn, and his books, which now succeeded each other rapidly, were received with ever-increasing interest and appreciation. 'The Divine Treatment of Sin,'

for example, published in 1864, contained some sermons, such as that on 'The Fall considered as a Development,' which he felt to be so contrary to generally received notions that he obtained, for the first and only time, the judgment of Mr. Scott on the proof sheets. Yet this book, to his surprise, passed almost unchallenged.

'The Soul's Exodus and Pilgrimage,' his second important work, published in 1862, illustrates a characteristic feature of his teaching—his reverence and love for the Old Testament, which he always regarded as a most important part of God's progressive revelation of Himself.

'The Home Life in the Light of the Divine Idea' appeared in 1866. His sense of the importance of this subject was so great, that he issued in the year before he died, and dedicated to his grandchildren, another volume upon it entitled, 'The Home: its Relation to Man and to Society.'

A strongly felt need of the times gave rise to his work on 'Idolatries Old and New, their Cause and Cure,' published in 1867. The spread of Sacerdotalism and Ritualism in the Church of England was attracting much attention; and as he saw the essence of the evil to consist in the putting of *anything*, however harmless in itself or sanctioned by tradition, between the soul and God in such a way as to usurp His place instead of being merely a channel of communion with Him, he lifted up a warning cry, especially to the young who were attracted by the fascinations of ritual, or by the devoutness and self-denying labours of the men who were its advocates.

The year 1870 was marked by the opening of the BRIXTON INDEPENDENT CHURCH. Mr. Baldwin Brown had continued for the greater part of his ministry the pastor of a small and not wealthy though very intelligent congregation, whose sympathy and enthusiastic affection had been his support in the days when he was looked coldly upon by so many of his brethren. It was this moral *rapport* between the teacher and the taught which he always maintained made the strength of the position of the Independent minister. In a letter to the 'Spectator' of November 29, 1873, he vindicates this position in what may well become a classic argument on this important and much controverted subject. Referring to his own career, he says: "I knew an Independent minister, some sixteen years ago, who felt himself moved to promulgate theological ideas which were quite out of tune with the broad Calvinism which was then reigning in our churches. His own congregation stood at first much in doubt of his teaching, but, believing in his entire sincerity, and valuing for themselves and their families that which was spiritual in his ministry, they generously sustained him against all opposition, and gave him a standing ground which nothing could shake or destroy. My observation of that and other instances has convinced me that on the whole there is no standing ground at once so honest and so firm as that of an Independent minister, if a man feels moved by the Spirit to break up new ground, and to try, with reverence and earnestness, to widen the circle of recognized truth."

He had remained faithful to his faithful people

when, after the cloud had passed away, many important and far more lucrative positions were open to him. One pressing request received in 1858 cost him great pain to refuse. It was an invitation from the church under the pastoral care of his uncle, Dr. Raffles, to assist him in his declining years as co-pastor at Great George Street Chapel, Liverpool, and ultimately to become his successor. His affection to his uncle and his other friends in that town, and the importance of the sphere of labour, made his decision very difficult; but his church and congregation were urgent with him to remain, and his loyalty to them conquered.

This devotion to the Claylands congregation had meant years of the most arduous and anxious toil; but the union between them was like the marriage bond, "for better for worse," and the seal, which made it a bond till death, was now set to it by the erection of the new church commemorating his twenty-five years' pastorate. A fitter commemoration could not have been imagined. The enterprise had been undertaken and carried out entirely by his old congregation; most of whom accompanied him on his removal, while a certain number stayed at Claylands to carry on the work of the church there—amongst these were some of his oldest, dearest, and most valuable friends, whose loss he felt a personal sorrow, though for the 'work's sake' he rejoiced.*

* It was a painful circumstance connected with the new building, that though Mr. W. Raffles Brown had prepared a very beautiful design for the church—the brothers taking great joy in being thus connected in the crowning event of the elder's life—he died before the working drawings were sufficiently advanced to enable the building to be erected from his plan.

He regarded it as the crown of his life-work as a preacher, and a noble proof of the energy of his congregation and of the spread of the work of the Gospel, at which he and they had wrought in common. A powerful speaker and natural leader of men, he felt keenly the joy of ministering in this large and handsome building, filled Sunday after Sunday with sympathetic hearers, and crowded in every corner on special occasions, as at the delivery of his sermons on 'The Doctrine of Annihilation.' He had not sought this joy, nor would he have cared for it had it been bought by any sacrifice of his chivalrous devotion to the people who had stood by him in his trial; but it came to him as a gift from them, and they remained around him to share it.

In November, 1871, soon after the new church was opened, there took place in it an interesting ceremony, the celebration of the twenty-fifth anniversary of the acceptance of Mr. Baldwin Brown of the pastorate of Claylands; or, as it was aptly called at the meeting, the 'silver wedding' of the pastor and the church. The chairman was the venerable Thomas Binney, and there was present a large gathering of brother ministers and clergymen, of leading Nonconformist laymen, and of the congregation and friends. It had been intended to make this an opportunity for the presentation of a testimonial to the minister, but it was his earnest wish that any presentation that took place should be to the fund for the reduction of the debt upon the church. A sum of about £2000, subscribed by his friends and followers, had ac-

cordingly been handed over to the treasurer of the building fund, and in his address at the meeting Mr. Baldwin Brown made the following reference to it: "The noble gift which you have this day offered for the service of the sanctuary I regard as an additional proof of your confidence and love. You know how this debt has been a heavy burden on my spirit. When this celebration was spoken of, I declined the acceptance of any testimonial, and said, If you want to cheer me and bless me in the work, then reduce this heavy debt. I have never felt that our beautiful sanctuary was out of danger until now. . . I thank God for it, and I thank you."

The event of the evening was the presentation to the pastor by the hand of his old friend and brother-student, Mr. C. P. Mason, Fellow of University College, London, of an illuminated address, signed by representatives of the congregation, expressing in the warmest terms their affection for him and their sense of the value of his ministry.

In 1871 he issued his 'First Principles of Ecclesiastical Truth,' which he considered one of his most important works—a book of principles which, though less widely read than the majority of his writings, received from men eminent both in the Church and in the world the warmest acknowledgment of its value. It contains at some length his views of what he understood by a National Church. This portion of the work and four lectures on 'Church and State' are the expression of his convictions on that subject.

'The Higher Life: its Reality, Experience, and Destiny,' published in 1874, was intended to "help

some, especially among the young, to hold fast their faith in the great truths which alone make this life of ours worth living at all." The earlier chapters dealt with some of the recent speculations of science.

Perhaps of all his later works none was welcomed with more profound gratitude by perplexed spirits than his sermons on the 'Doctrine of Annihilation in the Light of the Gospel of Love' (1875). A few words from the 'Preliminary Considerations' will show the spirit in which he entered upon what was perhaps the most controversial of his writings. "I have not been eager to undertake this discussion; in truth, I have rather shrunk from it. It has been my lot to face much misconception and some little obloquy in the earlier days of my ministry, through the necessity which seemed to be laid upon me to utter what I believed to be the truth about some of the most vital articles of the Christian faith, and especially as to the Fatherly relation of God to each human soul, and His Fatherly government of the great human world. The present argument is but a further development of the ideas which seem to me to be involved in the Fatherhood of God. But I have no love for the thorny paths of controversy, though I have been compelled to tread them. I would gladly avoid them if possible. . . . But the time seems to me to have come when one cannot be silent without abdicating one of the most sacred of the functions which a congregation has a right to expect its pastor and teacher to discharge. There is no question here about the wisdom of unsettling men's minds upon matters of belief; the unsettling seems to be complete. What

is needed is some effort to settle them again on a broader, firmer, and more Christian basis. . . . This is not a matter on which a Christian teacher can be honestly silent. Necessity seems to be laid upon me, therefore I speak" (pp. 5–7).

A few pages further on he thus addresses "Christian people who love the truth," in words which might be taken as his legacy to his brethren in the ministry: "You must suspend the prejudices which make it so hard for any new thoughts about Divine truth, thoughts which make for harmony and tend to progress, to obtain a fair judgment from the intellect and conscience of the Christian community. You must let the light of reason play upon Revelation and unveil its meanings, and you must extend your sympathy instead of your distrust to all honest-hearted men, who are seeking with noble and godly effort to find the true harmony of the written word with the laws of man's nature, with the constitution of society, with the order of Creation, and with the testimony of history. You must cease to dishearten and to depress them by your doubts and innuendoes, as if they were enemies of the truth of Christ's Gospel, for which, God knows, they would willingly die; and you must sustain, strengthen, and cheer them by your sympathy, your help, your prayers, in their endeavours to explore, that they may expound, the truth. . . . I do not speak for myself. I have borne so much opposition and mistrust for speaking what seemed to me to be the truth in past years, that I can bear more, if it must be, with tolerable patience. I speak for my young brethren, whose work is very

difficult, whose battle is very hard, harder than many of you know, in such times as these. Brethren in Christ, let me appeal to you as one who has been for a full generation in the very midst of the conflict; do not fire into the troops who are bravely fighting your battle; do not blight with your distrust the men who are struggling hard, through many errors and failures no doubt, but still with honest and truth-loving hearts, to discover and disclose the harmonies which *must* subsist between the word of Scripture and the deepest needs, experiences, and convictions of the great world of men" (pp. 11–13).

The paramount truth that Christ died for all men, and that He was the Brother of the human race and not of a chosen few, he believed imperilled by the new doctrine of 'Conditional Immortality.' This stirred his soul to its very depths, and he wrote that he might save men from what he deemed a deadly error. "It was the world," he insists, "the world, not of saints, but of rebels, the world of cruelty, greed, lust, and wrong, that the Lord came to pity, to help, and to save. Dare you believe that His love sees nothing before countless generations, through countless ages, but annihilation? Think you that the heart that burst on Calvary feels no yearning to clasp them to its embrace? Is the Cross the only force in this great universe which is to be stricken to impotence by the hand of Death?" (p. 75).

Space does not permit a reference to any other of the numerous books and pamphlets which he published in rapid succession, and the full list of which is given at the end of this volume. The principles

which he expounded in these writings he was always ready to enforce, at any cost to himself, in action, and a conspicuous illustration of this may now briefly be noticed.

Mr. Baldwin Brown's chairmanship of the Congregational Union in the year 1878 was an occasion which brought out into the clearest light some of his most striking characteristics. It happened that in that year a course of action was under discussion to which he was necessarily opposed, but which was advocated or acquiesced in by the office-bearers and the majority of the leading men of the Union. He objected to their policy from his place as chairman, repeated with emphasis the principles which had actuated him throughout his connection with the public affairs of the body, was defeated by the votes of the meeting, but left on record a protest which will be of value so long as the Congregational Union endures. His action placed him for a time in seeming antagonism to some of his friends and brothers in the ministry, but the difference of opinion never in the least disturbed his cordial relations with them.

The year of his chairmanship occurred just after the so-called 'Leicester Conference,' in which an attempt had been made to discover some common ground on which Christians of various ways of thinking might meet in independence of dogma, and of the historic side of Christianity. Mr. Baldwin Brown was convinced that success in such an attempt was impossible, for he believed that a Christianity without a definite basis in historic fact and in doctrine would be too vague a thing to exercise any sustaining

or binding power. At the same time he sympathized fully with the desire for developing the spiritual and practical side of Christianity—often too much lost in the formal and doctrinal—which actuated so many who took part in the Conference. He was sure that the divergence from sound Christian faith of many of these had been greatly exaggerated, and that they would see the whole truth more clearly in a little while. Above all, he objected to the policy of meeting movements of this kind by counter-movements instead of letting them alone, and he was confident that any men who found themselves after a time to be no longer in sympathy with their brethren on essential points, would leave the Union without the exercise upon them of direct or indirect pressure.

Those, however, who at the time were foremost in the counsels of the Union believed that there was a certain feeling of 'uneasiness' abroad, and that some declaration should be made at the Spring Meeting to reassure doubting spirits as to the soundness in the faith of the members of the Union generally. Resolutions re-affirming the belief of the Union in the most prominent articles of Evangelical doctrine were accordingly prepared for presentation to the members at the meeting in Union Chapel, Islington, on May 7th; and these Resolutions, with the whole policy of bringing them forward at all, were forcibly criticized and opposed by the chairman at the conclusion of his opening address.

It was entirely in accordance with Mr. Baldwin Brown's principles and previous practice to speak out his mind freely on this matter to the brethren at large.

Nor did his position as chairman seem to him to make any difference in his action. It was a position which he had not sought, and had formerly declined. It had been, to use the words of a past chairman of the Union, "all but forced upon him," and he had accepted it before the 'Leicester Conference' had ever been heard of. His opposition to the policy of the Resolutions was perfectly well known, and had been freely expressed in the course of the previous deliberations, so that, had he been silent, the framers of the Resolutions, as men of honour, would have been pained to feel that by placing him in an official position they had stopped the mouth of the chief opponent of their policy.

With regard to the Resolutions themselves, some seemed inclined to look upon them as an attempt to formulate a Creed to which all who desired to remain in the Union would have to express their assent. No such idea can have been present to the minds of the staunch Independents who proposed them, and no voice was more decided than the chairman's in vindicating them from the charge. "Some may ask," he said, "Who is conspiring against our Independency? I answer frankly, No one. What I dread is the drift of a current, not the action of a will. There are no truer Independents living than the officers of our Union. There are no men more in earnest in deprecating 'Centralization' than the abettors of the various movements for developing more highly the organization of our community. But it is well to remember that the corruptions of Ecclesiastical society have rarely been the work of conscious intelligent agents, but rather

the result of a drift which appeared to be irresistible. The Franciscans drifted into wealth in spite of the most determined protests and struggles of the noblest men of the Order." The truth is that the framers of the Resolutions had in view a practical end, which they sought to compass by means which seemed good at the moment, forgetful, so their opponent thought, of the larger issues which were in reality involved. The chairman, accustomed to take to heart the lessons of Ecclesiastical History, and possessed of a keen eye for the tendencies of things, looked not only at what the Resolutions were meant to be at the moment, but at what the feeling which gave them birth might result in, if suffered to develop unopposed. To this is due that scholarly breadth of treatment which he accorded to his themes, 'Our Theology in Relation to the Intellectual Movement of Our Times,' and 'The Perfect Law of Liberty,' in the two addresses he delivered during his year of office. Such abundant proof did he receive of the potent effect of his appeal to the highest principles contained in those addresses, that though the Resolutions were carried by large majorities, he used afterwards to tell his friendly opponents on that occasion, that it was he who had won the real victory. How far he was right, the history of the Congregational Union in years to come will show.

From these memorable Union Meetings, which will long dwell in the recollection of those who were present, we may turn to summarize in a few sentences some of the most important features in Mr. Baldwin Brown's work as a Pastor and Teacher. The only subjects which it will be possible to touch on in

this connection are: his theological position, and his relation to his teachers and his contemporaries; his championship of the weak and the unpopular, with the grounds on which it rested; his pastoral work and ministry to the poor; his activity in relation to public questions and to intellectual culture—on each of which a few words may be said.

It may well be asked by those who know his writings, Wherein lay his unorthodoxy? what ground was there for suspicion and mistrust? We answer, if by *orthodoxy* is meant *Calvinism* he was not orthodox, for that system he opposed from first to last, believing that it gave an idea of the character of God, in His relation to humanity, which tended to hinder terribly the influence of Christ on the hearts and consciences of men. He opposed it with such success that, as was remarked by a man well versed in the history of our churches, he banished Calvinism from the Congregational body. And for the rest we may say that his tendency was to believe more and not less than the popular theology; the 'Gospel' was a larger and more inclusive word to him, and if he held views opposed to those generally accepted—as on the 'resurrection of the body' and the state after death—he had been led to them by a profound study of the Word of God, and of the spirit of Christ's revelation. His was not, however, a speculative mind, but one eminently direct and close to action; nor did he care much for 'systems of theology,' though he gave its due importance to doctrine, and strenuously denied that it would be "a matter of gratulation if Church creeds were exploded, and fidelity to individual con-

viction the only thing to be desired from man." He sought to interfere with doctrinal notions so far only as he believed their falseness was a source of perplexity, or a hindrance to the progress of the work of Christ in the soul; so that several of his most attached hearers, who spoke with ardent gratitude of the benefit they derived from his teaching, remained in their form of doctrine Calvinists to the last. One reason also why he was so useful to simple women and unlettered men, was his careful effort to put the truth he had to convey in a way most likely to appeal to the spiritual apprehension of the hearers, and least likely to awaken prejudice or to unsettle their practical faith. His invariable custom when enunciating a truth new in its aspect to the majority of his congregation was, as he phrased it, "to clench it with a text."

His great helpfulness to the perplexed and doubting was due partly perhaps to the fact that his own faith had been firmly fixed from early years on the broad basis of a Christian philosophy expounded by A. J. Scott (for which he had been prepared by the study of Coleridge), and that he was but little troubled by the difficulty of reconciling intellectual notions with spiritual beliefs, the cause of so much suffering to some of his own, and many of a younger, generation. The Incarnation of the Son of God, and His atoning sacrifice, at once revealing the Father, and manifesting the Ideal of Humanity, to be realized in every individual man by the work of the indwelling Spirit, was the central truth of the Gospel to him, as it was to his great teacher, of whom a deep thinker once said that

his view of it "made Unitarianism impossible." Yet Mr. Scott was constantly stigmatized as a Unitarian; and if such is the discernment of religious critics, we cannot wonder that his friend was accused of 'Pantheism,' 'Rationalism,' and a 'Negative Theology.'

To the writings of Thomas Erskine, McLeod Campbell, Julius Hare, and F. D. Maurice, all of whom he knew personally, he was early indebted, and never failed to acknowledge the debt—a duty which he thought writers did not always sufficiently perform. As Mr. Maurice has been frequently referred to, we may add that his books on 'The Religions of the World compared with Christianity,' and the 'History of Moral and Metaphysical Philosophy,' were those which Mr. Baldwin Brown specially valued. He sympathized fully with the spirit and scope of his teaching, and very strongly with his efforts in favour of the working classes. In their enthusiasm on this point they were entirely one, as they were also in their determined opposition—much to their own cost—to the tone and spirit of a certain portion of the so-called Religious Press. On many questions of public importance their action was simultaneous, and he felt Mr. Maurice's sympathy a source of encouragement in the difficult warfare in which they were both engaged. We may instance their action on the 'Sunday question,' about which Mr. Maurice writes: "I was delighted to find that our views on the Sabbath so well accord, and that you have expressed them with so much boldness, felicity, and beauty. . . . I begged my publisher to send you a copy of my Sermons. Though they can tell you nothing which you have not anticipated, I

know you will receive them as a token of friendship." They spoke freely and candidly to each other on the ecclesiastical questions about which they so widely differed. The following extract from a letter of Mr. Maurice's, on a paper on 'Trust-deeds' which Mr. Baldwin Brown had sent him, illustrates this. "I was very much interested in the paper which you were so kind as to send me. Any words which can drive the perpetual chime, 'Proputty, Proputty, Proputty,' out of our ears, I must esteem cheering and healthful A witness on behalf of trust in the Eternal Spirit, not in treasures either material or intellectual which we have laid up for ourselves for many years, and on the strength of which we may eat, drink, and be merry, is needed by all schools and churches." He then gives his views of the value of a "permanent National Fund for the education of the people," and concludes: "I submit these considerations to you, little doubting that you have weighed them long ago, and decided that they are mere feathers in the scale against those which you have urged so powerfully."

Mr. Baldwin Brown's relations with his brethren, who ministered in his own or in other communions, were most cordial and sympathetic. The pages which follow contain many eloquent tributes of affection from his brother Independents, testifying to the place which he held in their hearts. Especially did he delight in the opportunities of social intercourse with them, afforded by periodical 'fraternal' gatherings, where ideas could be exchanged and matters of interest discussed with freedom and gaiety. His position as a Nonconformist minister acted as no hindrance to his

intercourse with members of other communions; some of the most pleasant and helpful hours he ever spent were in the company of Churchmen of eminence, while others less prominent in affairs were among his dearest friends. The large attendance of the neighbouring clergymen at his funeral testified to the respect in which they held him. He often regretted that the multifarious occupations of his life, especially in later years, cut him off from more frequent meetings with these congenial friends. It was the penalty he had to pay for his life of continual service that these friendly 'battles with his peers' came less often than he would have desired.

The social intercourse between himself and his people was as constant as his busy life permitted. Many will be looking back at this time to his visits, made not only on the special occasions of sickness and bereavement, but so timed that he had a share in all important family events, such as the marriage of a daughter, or the going out of a son into the world. Many will remember the evenings spent in the Lecture-room, when the members of the congregation were invited by the pastor and deacons for a few hours' pleasant intercourse; and these will be gratified to know that within the last few months he had purposed inviting all his people to meet him from time to time at his own house, and had had invitation cards printed for the purpose. Many a home will be darkened now that he is gone, many a young member of his flock will feel the loss of his guiding hand.

Of his championship of unpopular causes, or of the suspected brother, much has been said; but it was

not mere knight-errantry or exuberance of generous feeling. It had a deeper origin—his strong conviction that God speaks by many voices and in many ways, that the Church is bound to listen without prejudice or mistrust to what claims that inspiration, and to try it by the tests of the word and the Spirit, with a sincere desire to recognize any new truth or new aspect of the old truth that may have been revealed to the earnest seeker. Thus would the "Word of the Lord grow and be multiplied," and the Church be widened and strengthened whilst keeping firm on its old foundations. He anxiously desired that those who had the confidence of the churches should beware, lest, through groundless suspicion or ill-considered censure, they wound the spirit and limit the usefulness of a God-fearing, truth-seeking man—of one who was endeavouring to speak the word that God had given him, and who said with Micaiah of old (in Mr. Baldwin Brown's estimation the 'Patron Saint' of Independency), "As the Lord liveth, what the Lord saith unto me that will I speak."

With regard to the seekers themselves, he took a characteristically robust view of the sufferings they might have to endure, and while lamenting for the sake of the Church their causeless infliction, he neither complained in his own case nor encouraged a complaint in others. His letter to the 'Spectator' of November 29, 1873, on the position of an Independent minister with regard to the free expression of convictions, contains his deliverance on this matter. "Men have to suffer sharply, I am told, if they venture out of the beaten track in our ministry. I

answer that the beaten track is a fairly broad one, and if any feel pressed in the spirit to wander further, they ought to be prepared to suffer. We hear a great deal too much about these sufferings. It was not by swimming with the current that the first preachers of the Kingdom turned 'upside down' the world. There are magpies enough in all churches, it ought not to be too easy for them to chatter novelties. The suffering which attends on the opening out of new truths is one of the blessed pains of progress. It is Heaven's own ordinance to secure that the men who are set forth as leaders shall have strength not to speak only, but endure."

True; but should not the suffering be weighed by those who inflict it? May not the lesson of *his* life be thus interpreted? He triumphed at last, so God willed it, but how many have succumbed—"failed" in the eye of man, though receiving the "Well done" of the Master from on high.

To those who have read Mr. Baldwin Brown's books which are the records of his pastoral teaching, there is no need to say that the supreme aim of his ministry was to quicken and nourish the spiritual life. With this view he attached great importance to the devotional parts of public worship, earnestly striving to make them both helpful and interesting. He sought to lay the foundations of this 'Higher Life' in repentance, faith, and an entire self-surrender, and to raise a superstructure broad as the needs and lofty as the possibilities of Humanity; and it was because he believed that everything which has any true relation to man was claimed and consecrated by Christ,

the Representative Man, that he took so wide a circuit in the subjects with which he sought to edify his flock. Next to this, his great effort was to banish worldliness out of the work of the Church, where, even in our professedly unworldly system, its spirit will secretly intrude. He sought to do Christ's work in the spirit and by the methods of Christ, trusting in their Divine though slowly working efficacy rather than in more seemingly rapid and well contrived human agencies.

This explains the attitude he took with regard to some popular religious movements of the day. He fully estimated the importance and necessity of Temperance, and aided the efforts to promote the work in every way which was consistent with his own convictions of his Master's commands; but the principle of 'Total Abstinence' he believed not to be in accordance with Christ's spirit and teaching, and he could not adopt the plans of its advocates. While cordially recognizing the unique service which the Revivalists are able to render in exciting religious sentiment in multitudes who seem beyond the reach of other agencies, he dreaded the reaction which is sure to follow upon such excitement; and remembered that the Master did not "strive nor cry, neither was His voice heard in the streets," and that "the Kingdom of Heaven cometh not with observation." *

His work in the spiritual sphere was done without

* A small pamphlet, published in 1858, with the title, 'The Popular Pulpit and its Probable Fruits,' contains his views, striking for the time at which they were written, on one of the prominent phenomena of the religious world of to-day.

display, but it was none the less the one paramount object for which he had resolved to turn aside from the path of worldly fame. From the moment that this resolve was carried into effect he was before all things the Christian Pastor, ministering in the Master's name to the spiritual welfare of mankind. Next to this, he devoted himself to the organization of congregational work and to the care of the poor; his keen interest in public affairs and his literary activity were always kept subordinate to his more purely pastoral labours.

In connection with these we come at once upon a striking feature of his life and character—his attitude to the poorer and humbler classes.

He was among the first to recognize and teach the truth now so well understood, that the great fact to be borne in mind in dealing with the relation of the different sections of society, is the fact of their common humanity. The key to his method is to be found in the words, "He took him by the hand"—a loving, personal intercourse was the only kind of 'work among the poor' which he believed in or practised. And as in his theological teaching the one simple principle of the Fatherhood of God as revealed by the 'Son of God' runs through all, so his philanthropic work, however varied and many-sided, was based on this one principle of Human Brotherhood as manifested in the 'Son of man.' He insisted that the possession of special advantages by individuals or bodies of men necessitated a ministry to those less favoured, otherwise they became a curse instead of a blessing. Thus a Christian Church was bound, in the

measure in which it possessed life and light, to spread that life and light abroad.

When on settling at Claylands he found himself in the midst of a very low and poor neighbourhood, he at once made his church a centre of beneficent influence. This 'ministry to the poor' was to him a most important part of the life of the Church; to it he devoted much of his energy, and in it he enlisted all that was best in his congregation. The thoughtful, the refined and the cultivated, as well as the energetic and practical, were in some way or other drawn into the work; and he always urged them, by precept and example, not to be content with giving what 'they could spare' to the poor, but to give what cost them something, and to count the suffering and the effort as part of the gift. He drew a splendid band of workers around him, and his hand and eye were always on them. When people complained that they did not see anything of him, he said, "If you are at work you will see me often enough." He himself or his wife always met the district visitors—women of great intelligence and earnestness—and took counsel with them on the best methods of dealing with the poor, long before such methods were accepted as they are now. He was most fortunate in having a man of kindred spirit to work under him, and carry out his views—Mr. Riddle, the City Missionary, of whom he was Superintendent. In his early days at Claylands, and later whenever his health permitted, he met the Sunday-school teachers every week to prepare with them the lesson to be taught in the school, upon which he afterwards ex-

amined the children. These lessons were printed, and were precious studies never forgotten by those who shared them. His Bible classes were so valued that many, not belonging to the congregation, came long distances to attend them. Young Men's Discussion Meetings, at which he was constantly present, Night Schools, Penny Banks, Provident Societies, &c., were also established.

It is especially interesting to note that as early as the year 1859 he began, in his own schoolroom as a new thing, those social gatherings for rich and poor which, under various forms, are now so popular. The guests were invited by the City Missionary from every house in turn, in all the streets of the district; tickets were left for each person in the house, and no inquiries made about them, and the delight and astonishment of some poor outcasts at being thus recognized as 'neighbours' may be imagined. Such exclamations as the following were frequently heard: "Why he put his hand on my shoulder as if he was my brother!" The wealthier members of the congregation were invited to come and make tea for the poor people, and to bring microscopes, photographs, and whatever else they had of interest, to show them afterwards; but, above all, to bring *themselves*, their kindliness, their intelligence, their refinement, to make the evening brighter. The musical members of the congregation, some of whom had a very rare gift, were asked to sing their best, and they took great pains to practise for these occasions. He and his wife gave readings from the classical poets—Shakespeare, Wordsworth, Burns, and others—as well

as from Dickens and the Lancashire poet Waugh, of whom he was very fond; and the evening closed with 'family prayer.' He always maintained that these meetings, in giving opportunity for real intercourse between the classes, were as great a benefit to the entertainers as to the entertained.

It is remarkable, as a proof of the devotion of his people and of the soundness of the principles he had instilled, that this work never flagged during his absence through illness; it was always their pride that he should find nothing wanting or failing on his return. Even during his last illness and consequent prolonged absence from them, they obtained a room for Mission work in a poor neighbourhood not far from the chapel; and it is a beautiful tribute to him that when the clergyman of the district and his workers were consulted on the matter, they said they were only too glad to have Baldwin Brown's people working among them. With such principles of work, such workers, and such a leader, it is not surprising that there was an entire absence of the petty jealousies and rivalries which so often disfigure benevolent work. In any difficulty a word, sometimes a look, from him would set matters straight; it was always his rule to appeal to the best in people, and put any matter in dispute on the highest grounds. He believed in Humanity, believed in the good in every one, and tried to call it forth; he loved to make people feel *the joy of giving*, as many and many of his hearers can testify; and he never had any difficulty in getting money for a good work, either among his own people or from the many country congregations

whom he was summoned to help; he firmly believed that, if really needed, it would always be forthcoming. He delighted in telling his hearers, after one of his heart-stirring sermons, that he wanted money for some special object, but would not make a collection from pew to pew; let those who *wished to give* bring their gifts to the deacons, at the door or in the vestry; nothing pleased him more than to see the handsful and pocketsful of gold and silver, and even of copper, poured out before him. Every Christmas he received in this way, without regular collection or subscription, nearly a hundred pounds, which provided meat and coals for four or five hundred families in the neighbourhood of the church and in Lambeth, who would otherwise have been without a Christmas dinner. And in the same way in the summer, he gathered money from those who were going to enjoy their own summer holiday, to provide a day's enjoyment in the country and a good meal for between three and four hundred poor women, belonging to the Mothers' Meetings held by members of his own congregation in Brixton and Lambeth. A lady once gave his daughter fifty pounds to start a new scheme for helping the poor in Lambeth —sending a Christian woman to live amongst them and *provide and cook nourishing food for the sick and convalescent;* as soon as the money was exhausted, he said, "This work must not drop; I shall speak to the people about it;" and the result of his 'speaking to his people' was that subscriptions were at once promised to continue the work, which goes on and increases to this day.

When he moved with the greater part of his con-

gregation to the new church at Brixton, he continued in that neighbourhood the work already described, which he had carried on at Claylands; but as the members left behind were unable to visit the whole of the large district which had been under the care of the old congregation, the pastor and people at Brixton arranged to retain under the care of their old visitors those portions which were farthest from Claylands, and work them from the new centre. For he told his people that as they had come out to a healthier, richer, and more favoured locality, they must remember that they had left behind them the poor, more desolate, more in need than ever; and they were bound to take their wealth and their culture back to those slums and use them where they were so much wanted. He had a strong conviction that every wealthy suburban neighbourhood should in this way minister to a poor and densely populated one; but it was characteristic of him that he did not seek to establish a Denominational Mission Hall in connection with his own church; he saw "a more excellent way."

One of his oldest Claylands visitors, whose district lay farthest from the church, in the poorest part of Lambeth where the ignorance and destitution were very great, had established, by the help of a few friends and in connection with the City Missionary, a Mothers' Meeting, Sunday School, and simple Services, in a Mission-room for which she herself collected the rent. To enlarge and strengthen this work, his daughter, under his guidance and inspiration, enlisted the aid of a number of independent workers—some

members of his own congregation, others belonging to neighbouring churches of different denominations—who were not already engaged in charitable work. With their help, in addition to carrying on and enlarging what was begun, several new kinds of activity were started. Amongst these, penny dinners for poor children were given twice a week, in which Mr. Baldwin Brown took the keenest and most practical interest, always saying that money should never be wanting to provide for all who came, and it was one of his greatest pleasures to be present at Christmas, when a special dinner of meat and plum-pudding was given to about five hundred starving children. Last winter more than ten thousand dinners were given, and the anxiety of the managers only to attract those really in need of food was so strong that the cost of materials was never allowed to exceed twopence a head. A weekly Night-school for about forty of the poorest and most ignorant women and elder girls was conducted by some ladies from Brixton and Streatham—a Lending Library, now containing some eight hundred volumes, was got together by degrees, and managed by an Oxford friend of his son's—a Penny Bank was opened, in which the deposits for the last few years have averaged over £300—flowers from the gardens of Streatham were taken down to the sick and aged by the donors themselves—tea and social meetings of the kind already described were held—a successful Temperance Society was formed—and a Work-room for poor women regularly conducted on the well-known plan started by Miss Octavia Hill.

The little Mission was thus extended and enlarged;

and, when its growth led to the offer of a new building, it was, by his special desire, placed in the hands of a mixed Committee of Churchmen and Dissenters, of which he was the honoured President. This was a practical example of his strongly held and expressed belief, that in works of charity no line of sectarian demarcation should divide the energies of those who were moved by a common love for Christ and His poor. His congregation has always thoroughly sympathized with his view of the matter, and heartily co-operated with him. He rejoiced to feel that a permanent link was thus created between the rich part and the poor part of Lambeth parish, and that the union, formed and established on a true basis, would grow stronger as years went on, when he had finished his work at Brixton and had gone, as he has now gone, to his rest.

During the last year of his life, when he was so much laid aside from active duties, he took the deepest interest in this work among the Lambeth poor; and as late as last March he and his wife on the same evening attended and read at two of these social meetings for the poor—held the one at Brixton Independent Church, and the other at the new building in Lambeth above referred to. This had been named the "Moffat Institute," after the venerable and revered missionary, whose attendance on Mr. Baldwin Brown's ministry was a great pleasure and pride to him; and under whose guidance, we may say in passing, his congregation had established a direct connection with the mission fields of Africa. They support a teacher for the native schools at Molepolole, under

the Rev. Roger Price; as well as native teachers in India under missionaries with whom they have direct communication; this method of aiding Missions Mr. Baldwin Brown believed the best as securing the personal sympathy and co-operation of the Church. He was never weary of talking over plans for new ministries to those who were so dear to him. Several schemes had been decided on, which will continue to benefit these destitute ones, now that he who planned and so much rejoiced in them is working in a higher and happier sphere. Who can doubt that his spirit will be in a special way with those who are holding out a loving hand to the outcast, the miserable, and "him that hath no helper"?

Another important sphere of Mr. Baldwin Brown's activity was in connection with public movements of various kinds, and with literature. The springs of his action in the secular sphere were the same as those which moved him in the spiritual. The reign of Christ over the world meant to him the establishment on a Christian basis of all the world's social and political institutions; and in striving to bring the spirit of the Master to bear upon these, he felt he was doing His work more effectually than if he had confined his ministrations to the pulpit. As early as 1847, in the lecture on 'The Young Ministry,' we find the assertion of this principle. "The young Ministry in the Church must study honestly and understand thoroughly its relations to literature generally, to philosophy and science specially, and the movements connected with man's social welfare, which are so strikingly a feature of the times." From the

first he threw himself in this spirit into all movements for social amelioration and for education. The boldest of those who are urging, upon Christian grounds, the measure for providing rational entertainment for the working classes on Sundays, is not more outspoken than he showed himself in his tract of 1853.

The movement for the sanitation of towns found in him an immediate supporter. He was an intimate friend of one of its earliest apostles, Dr. Sutherland, whose remark, "I want nothing but the provisions of the Mosaic Law; give me those and I am satisfied," he was fond of quoting; and very early in his career, after he had spoken on the matter at a public meeting, Lord Shaftesbury came to him and urged him never to lose an opportunity of continuing the work: "Never mind what your subject is, you always stick to that." 'The Working Men's Club and Institute Union' he was interested in from the first, and served upon its Council. His old and valued friend, the Rev. Henry Solly, recalls the pleasant intercourse which, in connection with this, took place between him and Lord Lyttleton, Mr. Samuel Morley, and others, and writes thus about his work on the Council: "The calmness and breadth of his judgments, his clear insight and singularly sweet temper, combined with that lofty enthusiasm which always inspired him for whatever he believed would benefit his fellow-men, made his presence at the Council-board of exceptional value."

The true scope and aims of Woman's Education were never put with more liberal feeling, and at the same time with a sounder regard for the 'Womanhood

of Woman,' than in an address on, 'The Work of a Ladies' College,' delivered in 1856 in the Ladies' College, Bedford Square. Later on in his life he was engaged in an interesting correspondence with Mr. Gladstone on the subject of opening the older Universities to Nonconformists; and, in view of what he and his father before him had done in preparation for this reform, it is worthy of note that the first Oxford Fellowship to which a Nonconformist was elected after the passing of the Tests Act in 1871, was obtained by his son. The movement for the 'Extension of University Teaching' in the districts of London had his ready sympathy, and the Lecture-room of his church was the only place in the neighbourhood which was granted free of charge for the purposes of the lectures.

He always secured the co-operation of his people in public and national movements, such, for example, as the relief of the Lancashire Cotton Famine, in aid of which he organized, by means of an able and sympathetic member of his congregation, a regular contribution. It was his principle to interest them also in what was going on in foreign lands, and the Lectures of Count Aurelio Saffi, on 'The Rise of National Life in Italy,' which he secured for them, were long remembered. Not long ago he paid a visit to Belleville to see for himself how the work of his friend, Mr. R. W. McAll, was progressing. It would be difficult indeed to mention a useful social movement of the last generation which had not his advocacy; and his attention was always alive to questions like that of 'Church Comprehension,' in regard to which he

held frequent conferences with the late Dean Stanley, and with other prominent clergymen.

Throughout the whole of his career he wrote constantly for the Press, and his name appeared from time to time on the title-pages of some of the leading Magazines and Reviews. He contributed regularly first to the 'Patriot,' and then to the 'English Independent,' and to the 'Nonconformist' with which it is now connected. He wrote with ease on all subjects of social, religious, or national interest, and was especially strong in the department of Foreign Affairs, into which he had a keen insight that enabled him to prophesy shrewdly. Mere party politics he never touched, for he felt that they lay outside the sphere in which he cared to work. To the 'Christian World' he contributed, besides his Sermons and Meditations, notes of foreign journeys, which were happily placed in those widely-travelling pages. It was a matter of principle with him only to write for those papers which had preserved throughout that Christian tone of thought and criticism, the absence of which in some so-called Religious Periodicals he continually deplored.

Lectures on historical and various kindred subjects formed an important branch of his work. He commenced at Derby the practice, which he continued throughout his ministry, of delivering a course of lectures every winter for the benefit of his congregation and the neighbourhood. These were redelivered from me to time at different intellectual centres throughout the country—at the Philosophical Institution at Edinburgh, at the Lancashire Inde-

pendent College, and elsewhere. The subjects of these courses are too numerous to mention, but among the titles which occur first to the memory are 'Physical Geography in Relation to History,' 'The Heroes of the Age of Elizabeth,' 'The Heroic Age of Independency,' 'The Preparation of the World for the Advent of Christ,' 'The Saints of the Middle Ages,' 'Alfred the Great,' 'John Wyclif,' &c. For these Lectures he studied hard from original authorities, and they were admired for their combination of picturesqueness of treatment with fine historic insight. He had a piercing eye for the tendencies of events, and could discern the genuine movements of History from the mere clash of conflicting forces which make such a show on the pages of the Annalist. It was his intention to publish a selection of these Lectures, which, from the intellectual point of view, would probably be ranked among the best work that he accomplished. They were so carefully prepared by repeated correction and re-writing that it is hoped such a volume of selections may yet see the light.

The limits of this memorial sketch forbid any attempt to describe at greater length the public career of Mr. Baldwin Brown. There still remain his personal characteristics, so individual and full of interest—characteristics in which resided what one who sat at his feet has called "his genius of being beloved." Some brief notice of these is reserved for a subsequent page; while a short account of his last illness and of the circumstances of his death is added for the sake of numerous friends to whom these details will be of special interest.

To those who knew him it need hardly be said that though he had a fine constitution and unusual vitality, he over-taxed them cruelly. The power of the will over the body was never more strongly exemplified; he often forced himself to work by sheer determination, and scarcely ever broke an engagement, whatever it might cost him to fulfil it; his punctilious care never to disappoint the public was very marked. Probably the tension of his nerves when thus urging himself to effort gave him a delusive sense of power, making him unwilling to yield to the remonstrances of those who saw the strain he would not himself acknowledge. But when he came to the end of this false strength the reaction was extreme, and, as is usually the case with persons of his temperament, in exact proportion to the previous excitement. This nervous exhaustion showed itself in various forms at different periods of his life, but the cause—overstrain—was always the same. The one unfailing cure was rest, or, still better, the change of travel, the effect of which, when the mischief was slight, was almost magical; and in more serious cases his wife or his daughter often had the great joy of going to the Continent with him, utterly worn-out and despairing even of recovery, and bringing him back bright, vigorous, and eager for work.

A life so full of thought, feeling, and activity, begun early, continued with intensity, and burdened throughout with much anxiety and care, was not destined to be a long one, though his youthfulness of spirit and bearing seemed to give promise of it. More than two years ago the well-known symptoms of overwork

appeared, and he was glad to take the six months' holiday which his people pressed upon him, with the request that he should take six months more if necessary. But on his return from Switzerland in October, 1882, he felt so much better that, though his physicians counselled longer rest, he insisted on resuming a portion of his work. He preached as finely and powerfully as ever, and at first seemed, as he said, 'all the better for it.' But in a few months it was clear that he had begun too soon, and in June last year he was once more laid aside from active work.

But there was nothing in his condition different from that of former illnesses from which he had completely recovered, though his progress was slower, as was to be expected from advancing years. This time he was willing to remain quietly at home; and though he suffered greatly from his usual nervous depression and dread of being unable to resume his duties, this was not continuous, and in his family circle, or with intimate friends, especially when not reminded of his unfulfilled duties, he was often as cheerful as ever. At the beginning of the year he was so far better that he began very gradually to resume his work, taking a small part in the public services, giving an occasional short address, and making a round of pastoral visits, &c., with every hope that by the end of his year of rest he would be able to take again his accustomed place. In March this expectation was dashed for a moment by an accidental hemorrhage, in itself of no consequence, except as causing temporary weakness, and retarding his recovery. But he himself was disappointed

and disheartened, and for the first time seriously contemplated the necessity of resigning his charge. Again however there was a decided though slow return of physical and mental vigour; this fact and the absence of any symptom of disease—for the atheroma or weakness of the walls of the blood vessels, which occasioned his sudden death, could not be discerned by any outward sign—gave rise to the confident hope of his physicians and his family of his complete recovery.* To promote this his daughter arranged to accompany him to the Engadine—the air of which had always proved wonderfully restorative—hoping to bring him back, as she had often done before, able, under wise limitations, to resume his work; but with the understanding, that if his restoration was not then complete he would resign his Pastorate at Brixton, and content himself with other and less arduous occupations. Previous to starting he left home for Coombe, in Surrey; this change, and the pleasant anticipations of the Swiss journey, seemed to do him great good, and he made rapid progress, going up to town several times to see his daughter and her children, and other members of his family, all of whom were struck with his restored vigour and cheerfulness.

Meanwhile the way was being secretly made ready for the coming of the messenger, the angel who was to lead him 'in one bright moment' into the presence of his King. He himself was being prepared

* His regular medical attendant, the physicians consulted at different stages of his illness, and the doctor at Coombe, all declared that there was no symptom whatever of brain disease.

for the transition, and an infinite store of consolation was laid up in the memories of those who, all unconsciously, were watching his last days on earth. For in that quiet time he and his wife had many talks of the past and of the future, which to her was full of hope; he often responded cheerfully to her anticipations, and if he doubted, it was always with the words, "but that is in God's hands." His humility in reference to himself and his work, his childlike trust in God—which throughout his illness had never forsaken him—his cheerful serenity, and a patience that seemed being 'made perfect by suffering,' were indeed a fit prelude to the end.

On the Saturday before his death he went up to town to talk over with his daughter plans for their journey, on which they were to start within ten days. In answer to her remark that, as he was so much better, they might go straight through to the Engadine he said, "Yes, I think you are right; it will be the best plan, and I feel quite up to it," adding, in his pleasant, playful way, "Just think of my starting off again to see all those beautiful things!" Referring to that visit a brother minister writes, "I saw him walking with a free, quick step which a youth might have envied." On the same day he called on his doctor who was greatly pleased with his improved state; in fact he declared "he had never seen him look so well."

On the Sunday, a beautiful sunny morning, he woke so bright and happy that his wife said to him, with unconscious prophecy, 'I believe we are going to have a new lease of life.' In the forenoon

he attended service at the Congregational Chapel at Malden, and in the evening took a long walk in the beautiful Coombe woods, his son pushing his mother in her garden-chair. The day closed with singing of hymns in the drawing-room, which he always enjoyed.

On the morning of Monday, June 23rd, the day of his departure, he expressed a wish to go up to town again, saying that he wanted to arrange for a meeting with his people, as he could not leave England happily without bidding them farewell. To this his wife objected, thinking the excitement would be bad for him, and urged him to write instead. He seemed to acquiesce, and the remainder of the day passed most cheerfully. After late dinner he sat with her for a while in the garden, and then went up to his room, where he wrote the words which are appended,* showing that he still cherished the hope of again meeting his people. They were found on his writing-table after he had passed away. He was probably engaged upon them at the time when he left the room where he was writing, and received his Father's message in the form of a sudden stroke of apoplexy, which deprived him *instantaneously and finally* of consciousness, and within at most a short half-hour, of life.

Thus the end came, and He who foresaw it had so tenderly prepared the way, that after the first shock it seemed only *right*—it was as when one walks doubtfully through the windings of an obscure wood and suddenly comes out upon the light! *His* surprise of joy when he beheld in a moment 'the things that had

* Following page 77.

been prepared' for him, filled the mind of the solitary watcher, and at first there seemed no room for grief. Limitations, infirmities, the 'heavy weight of years,' vanished! The child returned to his Father's home; the faithful servant folded in the embrace of his Lord!

Yes, he is gone! but he is here,
His spirit, in its finer form,
Walks thro' the earth and makes it warm
With radiance from a brighter sphere.

Boundless and beautiful *his* life,
Who, with a sudden swiftness, broke
Earth's weary bondage, ere he spoke
Farewell to children or to wife.

Needless farewell, for is not he
Still heart-enfolded, while his voice—
Truth, Love, the burden of its choice—
Shall lead men still, through Christ, to Victory.

Of the character of the man whose life we have briefly traced till it closed thus beautifully in the 'Peace of God,' no analysis is here attempted. The many voices that follow speak of his gifts and attainments, and his work remains. A few personal traits are added which an intimate companionship alone could fully disclose.

But it is not easy to say the right word of a personality so unique, so full of opposites, even of contradictions. One recalls the eager, impetuous, passionate nature, where thought had the swiftness, and feeling the ardour of flame—the forceful will, the unconquerable spirit, which pierced through all opposition and brooked not delay—and then

remembers the clear, incisive intellect, the judgment calm and wise, and all the sweetness blended with the strength—the unfailing forbearance and tact in dealing with ignorance, weakness, or incapacity, intolerant only of falsehood or pretence—the delicate, sympathetic insight into the thoughts and feelings of others, however diverse from his own, which made him so invaluable a helper, so beloved a friend—and the union of intense convictions which conscience peremptorily urged him to utter, with an almost feminine yearning for sympathy and sensitiveness to misapprehension, rendering him keenly alive to suffering in a world where either a hardy indifference or a prudent reticence is the best security for 'ease of mind' and a 'quiet life.'

Nor would one forget the *other side* of that excessive sensibility, proud independence, and determined will—the foes within fought against and conquered in the strength of the Spirit of God. For this warfare he felt that he was being disciplined through the special circumstances of his life, and he took the discipline as a child from the hand of his Father. He was penitent even to an extreme if betrayed into a fault, as he was generous even to magnanimity towards others. He not only forgave, he forgot a wrong, and took the outstretched hand of his offending brother with an undiminished trust. This native magnanimity which on great occasions was of so rare a quality, best known to those who knew *him* best, showed itself too in minor matters, and made him in the technical sense by no means a 'good man of business.' Though rigidly accurate in all his deal-

ings, he was incapable of driving a hard bargain, and in any private transaction was so afraid of 'taking an advantage' that he constantly laid himself open to being 'taken advantage of.' In those matters his scruples might have been truly termed 'Quixotic.'

Life with him was so full, so vivid, that other lives seemed tame in comparison. After his return from his yearly holiday he would plan his work for the winter and spring, always laying out more than enough to tax the energies of an ordinary man. But then each day would perhaps bring some new question of public interest to be considered and handled, some new demand of duty or affection to be met; and in this way all the interstices of his time were filled up, and hours had even to be borrowed from the night to complete the task. For, independently of serious affairs, he was so skilful, so prompt in minor matters, that his friends constantly called upon him for little services which he had the greatest pleasure in rendering, though often at a cost of which they were all unconscious. Remonstrance was vain; he would not forego the joy of service, and it seemed a positive pain to him to be unable to help in a difficulty or minister to a need. No effort or sacrifice was too great for those he loved or for any who invoked his sympathy, and his own family had constantly to keep their wishes concealed lest he should gratify them at too great a cost. Had it not been for his marvellous quickness of thought and of action, his exactness and method in all details, and his skilfully arranged 'plan of the day'—to which, in spite of fatigue and exhaustion, he

unfailingly adhered—he could not have got through the amount of work he accomplished, an amount which would have been impossible to a slower or less methodical man.*

His family affection was singularly fervid and tender, and his children were a continual source of refreshment and joy—joy which he tasted again as vividly as ever when the beloved daughter, with whom he had so rare and beautiful a relation, came to live near him, and brought her darlings of a second generation to gladden and enrich his home. The due culture of his children was to him a paramount and most sacred duty. For his son's education he made considerable sacrifices, to secure for him the utmost advantages which are open to a young Englishman through a public school and University training; and this, not merely to procure for him access to a learned profession, but for the sake of the mental enlargement and general cultivation which are to be gained in the ancient seats of learning. His eldest daughter attended the Classes at Queen's College in Harley Street, under his friend Mr. Maurice, Dean Plumptre, and others. She was the only Nonconformist in the Institution, and it casts an interesting light upon his relations with his brethren of the Established Church to know that as soon as her name came under Mr. Plumptre's eye in his Class-list, he left his chair, advanced towards her, and expressed his pleasure at having her father's daughter under his charge.

* This method, which was very marked in his careful arrangement of his papers, makes it easy to review all the events of his life, and illustrate them by letters and memoranda.

But the love that brings such fervent joy brings too the most poignant grief. The death of each of his twin daughters, born soon after his settlement at Claylands, made an epoch in his life. The first went away at the early age of three years, just at the birth of his only son, and his sermon on the 'Sacred Sorrow of the Home'* recalls that deep experience. The second, a singularly gifted child, remained for thirteen years, and was taken after a lingering illness, some passages in which render it easy to understand the 'ecstasies' and 'visions' of mediæval saints. It was a time of intense anxiety to her father. During a crisis of her illness she said to her mother one morning: "Mother, I am not going away yet; Jesus has been with me to-night. He had a prayer in His hand—a long prayer of Papa's, and in answer to it He has broken off the sting (of Death); He has not taken it away, but He has broken it off and covered it with a flower." It was found that her father had been praying for her through the night; and it happened as she said; she rallied and appeared to be recovering, but the 'sting was not taken away,' and three months afterwards she passed out of our sight. It was from events such as these, and 'the comfort wherewith he himself was comforted,' that he gained that rare gift of consolation to which so many suffering hearts have testified. Indeed one of his great powers as a preacher lay in this—his words were the outcome of his own deepest experience. Often in listening to him has one who knew the secrets of his inner life

* Published in 'The Home, in its Relation to Man and to Society.'

recalled the very occasion from which some heart-searching or heart-comforting truth had its spring.

In these illnesses as in those of his wife—alas! too frequent and long-continued—his generous nature showed itself. He counted not the cost that everything might be done that was possible to him, to alleviate suffering or promote recovery. Then only was he lavish. It is beautiful to remember that ere he went away he had reaped the harvest of his labours in the family as in the Church: his wife's health greatly restored; his elder daughter settled near him, and, with the full sympathy of her husband, continuing unbroken her interest in his work; his son occupying a sphere of important and congenial labour; and the young daughter, for whose delicate health he had so tenderly cared, well enough to add by her loving and gentle ministrations to the tranquil joys of his home.

His own deep experiences, his intimacy with the secrets of other lives, and his keen sense of the struggles, sufferings, and wrongs of the great mass of mankind, gave sometimes an appearance of melancholy to his comments upon life; but that was not the dominant tone. Confident faith in the purpose of God for man, which he felt assured was everywhere gaining the victory over evil, was the true key-note of his life-song, and made him in every moment of relaxation fresh and mirth-loving as a child. With young people he was always at home; his power of entering into their delights was as inexhaustible as his sympathy in their studies or his help in their doubts and perplexities. Life was indeed full of the

keenest joys to him, in spite of toil and conflict, anxiety and grief. Nature ever retained her charm, and Art its sympathetic attraction. When his brother-in-law, Mr. H. S. Leifchild, some years ago shared for a time his home, many a pleasant half-hour was spent in his studio noting the progress of bust and statue, sometimes in company with his artist friends, D. G. Rossetti, T. Woolner, and A. Munro. With Mr. Ruskin too he had much pleasant intercourse. He was himself fond of sketching from nature in pencil and pen-and-ink, and many books of spirited and accurate drawings are the records of his visits to the country and the Continent. Travel and books, his friends and family, his work, delighted in for work's sake as well as for its results — all these strong and varied interests kept him young in heart to the end. In that last evening walk through the woods his eye caught swiftly as ever each trait of beauty, and his hand gathered as deftly the wild rose and honeysuckle from the hedgerow, offering them to his wife with all the grace of bygone years.

In person, Mr. Baldwin Brown was tall and striking-looking. A small, finely-moulded head, gracefully set upon broad shoulders, was joined to a spare but well-knit and muscular frame. His carriage was erect and soldier-like, his pace in walking singularly rapid. One knew him afar by his elastic step and upright bearing, which were characteristic of him to the end. In his youth he was a famous runner and jumper, and had all a Londoner's love of boating; while in later life he

took almost as much pleasure in the athletic victories of his son in school and college contests as in his success in examinations. His favourite recreation in seasons of work was the care of his small garden, upon which he lavished the utmost pains. His holidays were spent in travelling. He delighted in moving swiftly from place to place, and drew a real pleasure and benefit from the rapid journeys which his constant preaching engagements in the country obliged him to take. Foreign travel was a great refreshment to him, but his eagerness and love of adventure not seldom led to over-exertion in walking. Mountain climbing was his passion, and his step had the security, his head the firmness, of the born mountaineer. He climbed quickly—too quickly for long expeditions; and when he accompanied a friend through some of the stages of the ascent of Mont Blanc, old Victor Tairraz, the well-known Chamounix guide, exclaimed to him, "If that the way you go up Mont Blanc I no go with you." In the business of travel he was extremely alert, while his finished courtesy of bearing always obtained for him that deference from foreign officials which so many Englishmen fail through their own fault to secure. He planned out his routes very skilfully, and was never more happy than when sketching foreign tours for his friends. Those who were fortunate enough to secure his escort in Continental journeys gratefully recognized the value of his exceptional experience, resource, and vigilance; for in small things as well as in large he showed that power of seizing at once the point of a situation, and that prompt decision, which led those who knew him best in early life to

prophesy for him a brilliant success at the Bar. He read German and Italian, and spoke them sufficiently for travelling purposes; while at one time he was so practised in colloquial French that he addressed in that language a meeting of the Eglise Libre in the Canton de Vaud.

He travelled invariably third-class; and this not only from motives of economy, but for the opportunity it gave him of becoming acquainted with the people of the country. It was only when he was the loved and honoured guest of friends as hospitable and generous as himself, that he enjoyed the unwonted luxury of a carriage over the passes of the Dolomites or the sunny hills of Italy; and these expeditions, in which he was saved from the chance of over-exertion, were among the most valuable restorations of wasted energy which he ever enjoyed. Not fond of talking in a railway carriage, he did not trouble himself to 'draw out' his companions, but he observed them carefully, and was quick to offer any of those little courteous attentions which on the Continent are as much appreciated and practised by the lower as by the upper classes. No one could ride in the same conveyance with him without being impressed with his genial, kindly way.

As he was at first, so he remained to the end—in the best sense of the word—a gentleman. However rigid the economy which he practised at home or on his travels, he was always open-handed to inferiors, and was scrupulous in remembering all those little obligations which are so binding on a man of true breeding. This is partly the secret of his great

popularity with those below him in social station. By the few who came into close personal relation with him he was beloved as a friend as well as revered as a master; and those whose connection with him was most casual, felt and admired his personality. Many a grateful testimony to the impression he made upon shrewd and observant persons of a rank below his own, has been added to the wreaths of affection and respect which deck his memory.

Mr. Baldwin Brown's preaching was characterized by a flow of forcible words, chosen and used with scholarly accuracy and taste, and marshalled in freely-running sentences which his clear, spirited delivery made extremely effective. He spoke with great rapidity, and took a characteristic pride in the fact that reporters had a difficulty in 'taking him down.' His style never lacked incisiveness and strength, and, while mannerisms were sometimes to be detected, it never descended to aimless rhetoric. Though not eloquent in the special sense in which the word applies to an Aldis or a Thomas Jones—though neither an artist in words, nor born to play at will on the feelings of an audience—he possessed in ample measure all the more robust characteristics of the born orator. He was a most ready and able extempore speaker, gifted with the finest tact in dealing with a public assembly, which in the days of his prime he would sway with easy mastery. The following anecdote illustrates his manner of dealing with an audience. In one of his historical lectures he made some reference to Queen Elizabeth, which a portion of the audience received

with hisses. He waited for a moment, looked the assembly in the face, and repeated his words again with an emphasis which acted like an electric shock, and they were received this time with a round of cheers. Few hearers could resist the effect of his ringing tones, or fail to recognize in his kindling eye and in the dauntless, even defiant, carriage of his head, the aspect of a leader whom they were constrained to follow. Those who listened to him were carried away by the force of his conviction, and when they departed it was with a practical stimulus to action. To the directness of his appeal is largely due the success of his Ministry with men of business and of public life.

But the power of his preaching lay deeper than the gifts and art of the orator. It lay in his spiritual fervour, which at times transfigured his features, and was expressed as much in his aspect as his words. It lay too in the utter unworldliness of the man, his absolute carelessness of all but the essential matter, his readiness at all times to blame himself and his own body and order, for shortcomings which many explain so differently. This set the stamp of reality on all he said. Here, one felt, is a man who has no personal, no denominational, no professional interests, but only the one interest of the Truth. He blamed the theologians for the scientific revolt against religion; he blamed the Churches for the sins of society; in his tract of 1853, on the Sunday question, he laid at his own door, and that of his brother preachers, the neglect of public worship on the part of the masses. His watch over himself was still more vigilant than over

the Churches, lest at any point the worldly spirit should find entrance. Hence he shrank instinctively from popularity, and from the acceptance of any official position of honour. He shrank even with a sort of dread from his own power of swaying his fellow-men by speech. Great as he believed to be the power for good of the pulpit and the platform, to have become a professed platform orator would have been as bad a fate in his estimation as to have developed into a popular preacher.

As one looks back over his career, it is this *unworldliness* which at every turning-point, and in every relation of life, stands out as his distinctive mark; had we to describe him in one word we could choose none more adequate. "Behold an Israelite indeed, in whom is no guile," was said of one of whom we know no more than is contained in these few brief words. They tell us little, yet that little takes us into the heart of the man. James Baldwin Brown was an Independent indeed, in whom was no guile, and the only words put into the mouth of Nathanael express better than any others could do, the motto of his life: "Rabbi, thou art the Son of God, thou art the King of Israel." Christ, His Divine nature: Christ, His reign over the world—this was the theme of his Ministry. To eliminate all taint of self, all un-Christ-like elements from human hearts, from religious society, and from the world, was the aim of all his striving.

But let us not say of him, as was said by a writer of the day, that he was the last of the Independents. Others remain behind—his contemporaries, who hold

as firmly the principles which are the life of our body; his disciples, on whom his spirit rests. But it is no dishonour to his brethren if we say that no one among the men of his generation was so quick to discern afar off, so zealous to resist, any encroachment on the purity of the Independent Principle, their common treasure. Again and again, especially in the early days, he has stood alone and spoken the word of warning or exhortation. Others, not so discerning or so bold as he, were in sympathy with him, and assurances would come pouring in *after the event* to make clear to the solitary spokesman how amply he had been supported. A little time passes, and the truth he contended for becomes the common property of all, and he would hear then that all had been of the same mind as he throughout. But though it might be true that there was at heart this real accord, is it true that such action as his was never needed? All honour to the Independent Churches for the faithful way in which they have kept their charge; but the lesson of history is clear, that the spirit against which Independency is meant to be a protest, is ever potently at work, and needs ever vigilantly to be watched against, lest men come to forget what spirit they are of, and the leaven of the world begin to work in our midst. Such a warder on the watch-tower was he, and none can be so jealous of the honour of the Body at large as not to recognize what it owes to the unique service he was able to render.

The younger ministers are many who looked up to him for guidance, and their affectionate sympathy and reverence have been among the truest joys of the

latter portion of his life. Their devotion to him was that of the young warriors to the veteran hero whose banner floats above them as they ride forth from the camp. That banner has fallen from his hand, but only to be caught by theirs. They know well the watchwords with which it is inscribed, and they are bearing it nobly forward to new fields and new victories.

Since he left us how many voices have spoken consolation—the friends and brethren of forty years, one of whom writes: "It seems as though a great light had gone out of my sky; he was one of the noblest, most chivalrous, most spiritual men I have ever known, with his far vision and his great sympathies, and his brotherly love;" the younger minister who says: "I would now seek with ardent prayer to have my soul filled with that heroic truthfulness, that sweet, gracious humanity, that care of the feeble, that seeking of the lost which I saw and loved in him—a mirror surely of the truth and grace that are in our blessed Lord;" and the Churchman of eminence who asserts: "It is a grievous loss to us, I mean to all real English Christians; I honour him and I mourn for him, as one of the men, outside our own borders, who have given us some of the most truly spiritual utterances of the nineteenth century." The busy lawyer who has spoken as "one of hundreds who feel his utterances vibrate through their being still, influencing them to bear and to dare everything, so that life may be great, useful, and progressive;" the student

and authoress who exclaims: "What a loss he is to us all, who ever found help in his wisdom, guidance in his teaching, and inspiration in his noble and generous ardour;" the earnest seeker after truth who writes: "His help to my almost dead faith was more than I can express, especially in the vital point of our Lord's Resurrection; words spoken by him rang in my ears in moments of doubt, and are still remembered with deepest gratitude now that I am by God's mercy little troubled by such doubts;" the anxious and afflicted one who has written: "He guided and helped us; there has never been a moment since then that we have not blessed his name;" the mother, "every one of whose children he had been the means of bringing to Christ;"—in all there is a fulness, warmth, and emphasis, in the expression of affection and reverence, most comforting to those who loved him best.

From a representative of a wider circle, Dr. Garth Wilkinson, we will venture to add the words: "In my walks through life I remember no figure more cheering, brave, and upright than your dear husband. To talk with him was always to quit the world for the time and to enter upon a freedom that belonged to his spirit. No matter whether we were agreed or not, there was a loving *gentilesse* present which made us seem to get the fruit of agreement out of the conversation. There was an enlargement of Love. And yet on his part a clear definiteness of an intellect holding its own, and soft only to the truth; uprightness and kindness in a rare union, and a religious maintenance which no latitude could abate."

And finally, as the conclusion of this Memorial, the following thoughtful estimate of Mr. Baldwin Brown's character and work from another point of view will be acceptable to many. It is from the pen of Mr. Franklin Leifchild, his brother-in-law and life-long friend.

"The first impression made by Baldwin Brown as a young man was that of a pliant, sensitive nature, impressible almost to softness; but further acquaintance revealed determined lines of character, which indeed a physiognomist would at once have seen in lip and brow. In conversation—and his talk was fluent rather than expansive—you found a patient and even flattering attention, a ready smile of assent on indifferent matters, and an easy adaptation to your point of view; but with all this flexibility and urbanity you soon became aware of positive opinions, definite aims, and an unyielding spirit.

"Every character is more or less of a paradox, and the paradox of Baldwin Brown's character was the union of great mobility with great steadfastness. There was in him, body and mind, a natural promptness and facility of movement, so that he was in motion towards his object, whether to verify a fact, examine a record, or succour a friend, with an instant disengagement from the affairs of the moment, and a directness and singleness of purpose that generally denote the man of action rather than of thought. He was intellectually always on some enterprise or excursion, or newly arrived from one. He penetrated unfamiliar ways with the zest of a traveller, and

would often track the new heresy into the home of an old superstition.

"But though an explorer he was not a wanderer; whatever point he reached, his home attachments, whether of religion or family, were firm and constant; he left nothing; he had not even to return, he simply enlarged his home.

"This steadfastness was, I think, partly owing to his habit of acting according to a very definite plan, and appointing a purpose for himself in matters great and small, from which he could not readily be diverted. This excellent habit may be sometimes out of place; for instance, when the idea is diversion. I remember walking with him through Derbyshire, soon after he settled at London Road Chapel, and being struck with his pertinacity and dash in examining for himself every point of interest along the rocky beds, and the abrupt hill-sides of the Dove and the Derwent; but this scrutiny accomplished, there was no loitering by the way, no dalliance with nature, no dream, no indulgence; we were, as I used to think, in bondage again to the plan marked out for the day. No one, however, paid sincerer homage to those fortunate spirits who, as they wait or wander by the way, are drawn into secret communion with Nature—that is, if result of this secret communion were forthcoming in poetry and art. But for him a purpose was necessary, a point towards which he was bound, to which he could spring, and obedience to which had the attraction of duty and the charm of loyalty.

"Such being the grain of his character, it will readily be understood how he came to present to

the world the rather puzzling combination of the fearless inquirer and the Evangelical homilist.

"The words 'generosity,' 'chivalry,' 'knight-errantry,' have been freely, and with the most friendly intention, applied to his championship of those under suspicion of heresy, and threatened with a kind of ecclesiastical censure; but I must be permitted to state my opinion, with which his most intimate friends will, I am sure, agree, that no actions of his life were less the result of sentimental impulse, or more in accordance with settled principle.

"He had a great dread of sleepy orthodoxy, and a strong conviction that the healthy life of the Church was dependent on the free circulation of living thought, and that the apparent aberrations of free inquiry are often, like the reaches and windings of a river, only the natural method of advance. He was always waiting for the return of the curve, and would say, 'Let him think it out, he will come back.' Moreover, the particular day accents the particular truth, throws it out into relief as a rock for shelter and defence against some prevailing falsehood or creeping error; and this prominence seems for the moment to cast equally valid truths into the shade, and to reject them. But for all that the bold word must be said, the larger circuit must be made, and the wider inclusion attempted, for there is nothing so orthodox as the doctrine of the comprehensiveness of Christian truth. He had seen this comprehensiveness rebuked in the case of A. J. Scott, and the forcible statement of particular truths in the instances of M'Leod Campbell and F. D. Maurice.

He was for all these reasons roused at once to resistance by any attempt, or by anything that seemed like an attempt, to narrow the boundaries of Christian orthodoxy.

"Yet though a bold inquirer, he was never seriously tried, or even affected, by the arguments of any school of professed unbelief. He was free, not only from that airy scepticism which is often but a form, though a virulent form, of self-conceit, but from the deeper trouble of souls tormented by the desire to reconcile the orderly sequences of nature with the freedom of the human spirit, and who are so imposed upon by the word 'law,' that they picture a world closed against the advent or interposition of God. He saw that to be clear of the supernatural element we must exclude from the history of the world not only the providence of God, but the responsibility of man, on which States as well as Churches are founded.

"He had no theological dread of science, dwelling rather on what it reveals than on what it denies. 'A fact,' he says in his last Essay,* 'is to science a sacred thing; she searches for what *is*, with a persistency and honesty which put many loud-voiced champions of the truth to shame; and who dares question that it will be the means of leading her at length into just relations with the whole body of truth; and then the harmony of science, with a theology which has Christ as its centre and not the Creeds, will be restored?' But his mind did not brood

* On 'Christian Belief and National Life.' *Contemporary Review*, Nov., 1880, p. 781.

on the subject, he was content with growing indications that the lines of faith and science were converging, that any step of true advance made by the one brought it nearer to the other, and that all human knowledge and effort tended towards their approximation. This was his persuasion, but he did not call it proof, nor did he attempt any profound synthesis of these opposite fields of thought. He bore 'with composure' the arrogant negation of the Agnostic. To call him into Court, and force from his lips, as others have done, unwilling testimony to the truths he ignored, was not within the province of this active spirit. He felt no need of such a witness. There was another kind of evidence particularly open to a man of his close observation and multiform experience, to which the firmness, and what may be called the brightness of his faith was largely due. I mean the evidence from the life. We find this collated and applied with great skill and judgment in his books on the Home Life, the Divine Mystery of Peace, and the Fatherhood of God. Going by many paths, at home on many social planes, and having access both to the highways and byways of Christian experience, he was able to examine more closely and widely than most men the Christian doctrine at work in the shaping of human character, and the direction of human conduct; to test its adequacy to all human needs, and its power to repress ignoble, and excite to lofty passion; till, noting what it had proved itself to others, and what at every turn it had proved itself to him, there grew before him a solid body of truth—'that which he had heard, which he had seen with his eyes, which

he had looked upon, and his hands had handled, of the Word of Life.'

"The complement of this evidence was in the domain of history, in which, as a man of letters, he was most at home. He had an inspiring sense of that unceasing and world-wide movement which is vaguely called Progress, but which to him was a striving of all forces, and a pressing of all nations and peoples and tongues towards a definite goal—the establishment of the kingdom of truth and righteousness. Add to this a keen perception of the critical stages in the life of society. In his Essays and Lectures on 'The Monks of the Middle Ages,' on 'Abelard and St. Bernard,' on 'Wyclif,' on 'The Last Great Dream of the Crusade,' and 'The First Arctic Exploration,' we find Christianity studied as an energy of growth, as a power of assimilation, as a spirit of enterprise and discovery and intellectual conquest. He notes the pure undercurrent of its life when a corrupt sovereignty abuses its name; its impulsive experiments of "a fugitive and cloistered virtue," only to return to the world with a greater force of social reform; the emergence of a new idea of humanity; the significance of a Gospel preached to the poor; the political import of doctrines studiously unpolitical in their form, such as that of the equality of all men before God, the worth of the individual soul, the right of private judgment, the doctrine of fraternity. These he would suggestively connect with the life of to-day, and the struggles of the new democracy.

In all these studies there is great liberality and breadth of view, and a glorying in his faith, to which

only those have a right who glory also in the truth. The records were searched and reported without bias, and there was a joyful welcome to every authentic fact without regard to its theological bearing. In the essays on Columbus and the Arctic Explorers, though full of fire and vivacity, there is a grasp of historical relation and an originality of treatment which indicate a deeper motive than sympathy with travel and adventure; while in that on the Monks there is a brotherliness of spirit and a fellowship with the doing and thinking, the labour and prayer of these simple folk, that are, to say the least, very engaging. It is in 'The First Principles of Ecclesiastical Truth' that we have the pure intellectual result of these and other studies and monographs. In this notable argument their lessons and suggestions are connected and thought out. This book has yet to be valued at its true worth, for it is as unpretending as it is conclusive. It is the book of the lover of fact as well as the master of principle, and is a fit memorial of one who was jealous of his own and the Church's independence, but whose life was a strain of obligation and service."

Quietly, with scarce a sound that could be heard, the sorrowing congregation rapidly filled every part of the church, except a large space in front of the pulpit, which had been reserved for the mourners. It was a singular sight—this vast congregation dressed in black. Scarcely was there a touch of colour anywhere, except that produced by the light which streamed in through the beautiful painted windows, or by the symbolical palm trees which lifted their heads on each side of the pulpit, and the palm-like ferns or the wreaths and flowers which graced the communion table, or relieved the black velvet in which the pulpit was draped. The soft, sweet music which Mr. Rhodes, with exquisite taste, called forth from the organ was the only sound to be heard as the assembly awaited the arrival of the procession, which was then slowly making its way along the Brixton Road from Streatham. It would be impossible to give anything like a complete list of those well-known persons, both ministerial and lay, who were to be seen in various parts of the church; not only Congregationalists, but representatives of all communions.

The following is, however, a list of the mourners and representatives of various bodies who assembled at the residence of the deceased, The Paragon, Streatham Hill, and were conveyed to the church at Brixton in a large number of mourning carriages:—Professor G. Baldwin Brown, Mrs. J. R. Brooke, Mrs. G. Baldwin Brown, J. R. Brooke, Esq., Franklin Leifchild, Esq., Miss Leifchild, Miss Medina Leifchild, Mrs. H. S. Leifchild, T. Stamford Raffles, Esq., W. Winter Raffles, Esq.; Revs. J. C. Harrison, Canon Hussey (Vicar of Christ Church, North Brixton), John Stoughton, D.D., Samuel Green, D.D., Joseph Parker, D.D., Brooke Lambert (Vicar of Greenwich), Newman Hall, LL.B., S. Pearson, M.A., W. C. Stallybrass; W. Crosfield, Esq., J.P., Mrs. W. Crosfield, Miss Margaret Ellis, Miss Selfe, Mrs. Hopper, G. Nicholls, Esq., C. Hammond, Esq., F. S. Tanner, Esq., E. Jones, Esq., S. Adams, Esq., C. P. Mason, Esq., J. Ackland, Esq., G. Riddle, Esq., J. Bartrum, Esq., H. Doulton, Esq., H. R. Ellington, Esq., E. S. Pryce, Esq.; Revs. Professor Newth, D.D., H. Allon, D.D., H. H. Montgomery (Vicar of St. Mark's, Kennington), J. Guinness Rogers, B.A.; Dr. Bernays, Rev. H. Solly, G. Gladstone, Esq., H. Richard, Esq., M.P., S. Morley,

Esq., M.P., James Clarke, Esq., A. Bourne, Esq., S. Kemp Welch, Esq., J.P.; Revs. W. Dorling, A. Clarke, J. R. Cooke (Vicar of St. John's, Angell Town), A. Rowland, J. Roe (Vicar of St. Catherine's, Gresham Road), F. Aveling, G. B. Concanon (Vicar of St. Paul's, West Brixton), Remington Wilson, P. F. Nursey (of Christ Church, Streatham), T. Ransford (St. Jude's, Herne Hill), J. R. Hunter, Esq., T. F. Franklin, Esq., J. Butterworth, Esq., C. Butterworth, Esq., Charles S. Miall, Esq., H. Campbell, Esq.; Revs. J. Foster, De Kewer Williams, P. T. Forsyth, Baldwin Brindley; A. Macmillan, Esq., P. Bunting, Esq. (editor of *The Contemporary Review*), H. Warne, Esq., Dr. Sandberg. The following representatives also attended the funeral:—*Congregational Union of England and Wales:* Revs. Dr. Parker and Dr. Hannay, Jas. Spicer, Esq., J.P., A. J. Shepheard, Esq. *London Congregational Union:* Revs. R. Macbeth, G. D. McGregor, F. J. Hartley, A. Mearns. *Congregational Board of Ministers:* Revs. I. Vale Mummery, N. W. Nunn, P. T. Turquand, Alfred Rowland. *Surrey Congregational Union:* D. Williamson, Esq., and W. Martin Smith, Esq. *Grafton Square Congregational Church, Clapham:* Rev. C. F. Vardy, Horatio Stephens, Esq. *Evangelical Magazine Fund:* Revs. Dr. Kennedy, S. McAll, S. Hebditch, J. Viney. *Merchants' Lecture:* Revs. Henry Allon, D.D., and Newman Hall, LL.B.; E. Unwin, Esq., T. Fisher Unwin, Esq.

Immediately around us were sitting Revs. W. M. Statham (editor of *The Evangelical Magazine*), Professor Redford, J. Hart, Dr. Clemance, J. Morley Wright, R. Vaughan Pryce, Benj. Waugh (editor of *The Sunday Magazine*), T. T. Waterman (secretary of the Christian Evidence Society), G. S. Reaney, Garrett Horder, G. H. Sandwell (who had occupied the pulpit on the previous day), R. Bulmer, G. A. Brock, D. Nimmo, A. H. Byles, Henry Simon, J. Brierley; Mr. J. C. Curtis (Principal of Borough Road Training College), Mr. Carvell Williams, Dr. F. J. Wood, Mr. James Spicer, Mr. Evan Spicer, and others. The Rev. Canon Hussey arrived early, and was conducted to a seat on the communion daïs, at the foot of the pulpit stairs.

The music of the organ ceased, and an interval of almost oppressive silence succeeded, broken presently by the sound of approaching footsteps in the direction of the vestry entrance;

and then the vast congregation rose to its feet, and the tears came to hundreds of eyes, as there appeared, slowly borne along the aisle, what seemed to be a mountain of wreaths and flowers. Hardly a trace could be seen of the casket containing the beloved remains, so lavishly had loving hands heaped upon it the floral tributes of their affection. As it slowly advanced, the choir sang the chorus from *St. Paul*, "Sleepers wake, a voice is calling," and when at length it was deposited upon its temporary resting-place in front of the pulpit, the long line of mourners passed to the seats reserved for them, the last of them finding places as the choir, with sweet, subdued voices, sang the touching chorale which follows the chorus :—

To Thee, O Lord, I yield my spirit,
Who break'st in love this mortal chain ;
My life I but from Thee inherit,
And death becomes my chiefest gain.
In Thee I live, in Thee I die,
Content—for Thou art ever nigh.

Meanwhile the Rev. J. C. Harrison has entered the pulpit, and the other seats within the communion-rail have been occupied by the Revs. Dr. Parker, Dr. Stoughton, Dr. S. G. Green (Secretary of the Religious Tract Society), Rev. Brooke Lambert (Vicar of Greenwich), Rev. Newman Hall, and Rev. S. Pearson.

As soon as the music of the chorale ceases, Mr. Harrison reads the opening sentences of the Church of England Burial Service, "I am the Resurrection and the Life," &c., and then Dr. Green follows, reading the Twenty-seventh Psalm, "The Lord is my light and my salvation, whom shall I fear," &c. The Ninetieth Psalm is read by Rev. S. Pearson, and part of 1 Corinthians xv. by Rev. J. C. Harrison. The Rev. John Foster, of Claylands Chapel, the scene of Mr. Brown's former ministry before coming to Brixton, then steps within the communion-rails, and gives out the hymn—

Lowly and solemn be
Thy children's cry to Thee,
Father divine ;
A hymn of suppliant breath,
Owning that life and death
Alike are Thine.

This is sung by the congregation, and is followed by a prayer, impressive, simple, and beautifully suited to the occasion, offered by the Rev. Dr. Stoughton.

REV. J. C. HARRISON'S ADDRESS.

The prayer over, Mr. Harrison delivered the following address :—

"It is many years since I first knew your beloved pastor. He occupied in London a chapel which was built by the same association that built mine, and it was the custom in those early days for the churches built by that association to hold a sacramental feast once a year, so that our early friendship was made very sacred by those occasions. But I dare not trust myself, nor would it be proper, to enter into personal reminiscences of that kind. I have to speak to you on an occasion which touches all our hearts. For another of our foremost men has fallen. Your honoured and most beloved pastor is taken from you. Our brother, so true and generous-hearted, is gone; he will stir and strengthen us by his loving voice no more. He is with the spirits of the just made perfect. He has passed beyond toil and care and strife and suffering—he rests. As a man, our beloved friend had great power of personal attraction. Independent, fearless, outspoken, never hesitating for a moment to assert his convictions, however they might differ from the opinions of the day, he was yet singularly sensitive and sympathetic, and delighted in the love and approbation of good men. His heart spoke with his lips and glowed in his countenance, and gave the impression of thorough genuineness and reality in all that he said and did. There was, indeed, sometimes the hasty flash and a too great readiness to enter the lists, but, as the late Dr. Vaughan, one of his sturdiest opponents, once said, when describing a young man of promise, 'He resembles our own Baldwin Brown, high-spirited and noble-hearted, who needs, indeed, now and then to be curbed, but whom we cannot help loving.' He was large-minded as well as warm-hearted. He felt a deep interest in every subject of thought, was widely read, and, having great felicity of speech, and a truly social nature, he drew all intelligent persons to him, and held them by very strong bonds. He was a many-sided man, restlessly active and acquisitive, an animated and eloquent companion,

as instructive and stimulating as he was entertaining. He was very genial, ready to enter into all that was bright and humorous in the conversation around him, but never degenerated into the mere tale-teller, simply because he felt that there were things of immeasurably deeper interest than any collection of anecdotes, however well told. He never trifled with spiritual things. He always approached them with deep seriousness. He had too much reverence of nature, too profound an appreciation of all that related to God, truth, life, eternity, to speak of them with flippancy. He had an intensely devout soul, and in secret walked closely with God. When he gave himself to any task, especially any service for God, he never spared himself. To his power, ay, far beyond his power, he laboured on. It was useless to try to check him; he would not be checked, so full was he of spirit, of indomitable courage, of that specially English quality, pluck, that he would never give in. He would walk till he fell. He would fag till he fainted. The brilliancy which he exhibited, and which some supposed to be a necessity of his mind, was attained not without incessant toil. He was intensely chivalrous—some, no doubt, thought more than was wise. He was ready to stand by any one whom he thought hardly used, though he might be far from sympathising with his opinions or with the course he had chosen to take. In consequence of this tendency he was often himself misunderstood. Many failed to see that he was only asking fair play for the *man*, and was not in the least prepared to endorse his views. But he always felt for the weak and helpless, and those who were condemned by the world or the Church unheard; wisely or unwisely, his chivalrous heart made him ready to champion, or at any rate protect, them all. It was for such qualities as these that he was respected and beloved. The name of Baldwin Brown called up before the mind no neutral character, but one of remarkable strength and individuality, independent, large-souled, intensely sensitive and sympathetic, earnestly laborious, chivalrous, with warm imagination, great rapidity of thought, and facility of phrase. His absence creates a sad blank in his church, his home, the circle of his ministerial brethren, and amongst men of different communions and different creeds. When in early manhood, under the impulse of a new and divine life, he thoughtfully inquired what was the

service which God required of him, he felt constrained to forsake the Bar, for which he was pursuing his education at University College, and devote himself to the work of preaching the Gospel. All his deepest convictions led him to decide that this ministry he must pursue in connection with Evangelical Nonconformists—in a word, among the people called Independents. He was, indeed, most jealous of anything which seemed to interfere with the pure independence of each individual Church, and was not in the least afraid of pushing his theory to its ultimate consequences. Having chosen to throw in his lot with Independents, he commenced his theological and Biblical studies in Highbury College, of which Dr. Ebenezer Henderson was then the Principal. From his residence there, and his careful application to the prescribed curriculum, there can be no doubt that he derived great advantage. But there are two men of whom he was accustomed to speak with profound veneration, and to whom he acknowledged that he was mainly indebted, under God, for all that he had been able to achieve in his ministry. The one was A. J. Scott, afterwards Principal of Owens College, Manchester; the other was his uncle, Dr. John Leifchild, pastor of Craven Chapel. The one influenced his deepest thinkings and the formation of his theological beliefs; the other called forth his enthusiasm in spiritual work, and helped him to feel how great the power of the pulpit in a master's hand really was. His estimate of the former he has left on record in the dedication of one of his earliest works —'To A. J. Scott, A.M., the wisest teacher of the truth, as it is in Jesus, whom I have ever known, I, with loving gratitude, inscribe these.' His obligation to the latter found expression in these glowing words: 'I so loved and honoured this man, to me the prince of preachers and the saintliest of saints, that, while he lived, I felt myself a disciple in spirit at any rate. It was as though there was a shield of fatherly wisdom and love between me and the whole responsibilities of my work. I acted under his counsel upon all the great occasions of my life. When God laid me aside from my loved and honoured work, he stepped forward for months to occupy my room. Listening to his words, I first felt the inspiration of a preacher's spirit thrill through my being. He lit the flame of zeal, of love, I might say of passion, for the ministry, which, thanks be to God, has never

burnt low on the altar of my heart.' And yet, though so profoundly indebted to both these men, he greatly resembled neither. When you looked into the substance of his beliefs, or the direction of his studies, or the relative importance which he gave to certain leading principles, you saw the influence of Mr. Scott; but his mode of first realizing and then putting what he learnt was entirely his own. When you listened to his preaching you might notice the tone of confidence with which he disclosed what he held true, and the fire of passion that glowed in his words was possibly caught from his uncle; but in everything else the one would never recall the other. The root of all his religious beliefs was the true Fatherhood of God, as revealed in Jesus Christ our Lord. He tried to form the longest, deepest, most accurate conception of the fatherly relation of God to Christ, and, in Christ, to us. He could not endure the thought of anything 'official' in the relation of God to us. 'The conception of an official Church and relation in God as distinct from the Personal,' he said, 'is a high dishonour to the Godhead, a rent of the Divine Unity. Person and office may be two on earth, they are one in heaven.' To enable us to fathom more profoundly the Fatherhood of God, to bring us into the full recognition of this relation, to produce a perfect correspondence between us as sons, and Him as the true Father—this was the one grand purpose of our Lord. And here he sees the great need of atonement. 'In an earthly home in which forgiveness is a light thing, transgression becomes as light, and all the deeper meaning and power of the home relation and life are lost. The maintenance of the honour of law in all possible ways is an essential in all human homes. It was essential in the great home of God. Not its partial, but its absolute maintenance, its magnification, is essential in God's home; else that lofty idea of life, that likeness to Himself which is the glory of a moral Being, and in which alone the Father's heart could find satisfaction in His sons, would be lowered and lost. . . . Many who take a narrow and shallow view of fatherhood would say, "It is competent for the Father, as a father, to say, 'Yes, I threatened that, but my pity intervening, I recall it—I spare.'" The Father never trifles with a "must." What He has ordained has had His whole wisdom and love in its ordinance, and in the long run any making light of it must be a loss to the universe

and to Him. God does not say, "I repeal the condition." He says, "I maintain it, and I lay the burden of it on one who is righteously your representative. I lay your stripes of chastisement on one who, as Adam was righteously constituted the head of natural humanity, is as rightly constituted the head of redeemed humanity, and whose bearing of the fruit of sin, the penalty of its guilt, righteously relieved you from the death eternal." I regard the God-man as the representative of the sinful race; I regard Christ as standing for man, the just for the unjust, in this sense of the awful nature of transgression which at moments overwhelmed Him, in His recognition and confession of the exceeding guiltiness of man's sin in man's nature before God, and in His voluntary, loving, but most agonising submission to the full burdens and pains of sin, which the Father had attached to it, that through death He might deliver the heirs of death, and give full effect to the yearnings of the Father's love. I again insist that in maintaining and magnifying the Father's ordinances He was upholding that which was in entire harmony with the Father's nature—that which laid down the conditions of the highest good to His child. The way, the one way in which the Being whose fatherly care for the universe had established the law could work out the salvation of the guilty, was by Himself becoming one with them, that they in Him might offer to the law a full satisfaction, while He in them should lift them to life and glory. Thus our connection is at once mystical and vital, and the atonement whereby we are reconciled to the Father is one which has in it no forensic or artificial element, but one element which satisfies the deep law of righteousness and love implied in the very name of Father.' I do not stop to inquire whether this is the whole of the case, or to touch on his secondary beliefs. This belief, which I have presented mainly in his own words, gave the special stamp of character to his ministry, and was the joy and inspiration of his own life. But whilst this faith was the root-principle both of his ministry and his life, nothing could be a greater mistake than to suppose that he dwelt on it in one monotonous strain Sunday after Sunday. It coloured and sweetened all that he said, but it did not limit the subjects of his ministry. His interest in all great themes was so intense—political life, country, philanthropy, health, home, foreign rela-

tions, philosophy, literature, art, recreation, the historic value of the old, the healthy bursting of the old into the new; and what interested him he felt so sure would interest and benefit his people—that he discoursed on subjects from the pulpit on which many preachers never touched, and seldom failed to expound passing events by the light of the Gospel of Christ. There was marvellous freshness and variety in his ministrations, but he stored up nothing for himself which he did not try to make the property of his flock. Still, nothing could be more erroneous than to suppose that a vein of deep spiritual thought did not run through his ordinary teaching. The fact is, that he was a man of deep and varied experiences himself. He was no stranger to affliction and suffering, exhaustion and sorrow. His nervous temperament, his fearless fidelity, his large share of the struggles and woes of life, his deep sympathy with the heart of our Lord, all left their traces on his soul, and made him a true guide and comforter of weary, sorrowful spirits. If you take up his book, 'The Divine Life in Man,' published some four-and-twenty years ago, you will see how all unconsciously he portrays himself, and is leading his flock in the way which he himself had gone. The toil, the suffering, the soul's education, the power and sufficiency of the Gospel for every work and every time of need, just reveal to us what he had gone through, and make us understand how helpful his ministry was to those who were bearing the burdens of daily life. But it must be acknowledged that it was to the young and the thoughtful, to the vigorous-minded and cultivated, that his teachings were best adapted. He taught many young men to thread the difficulties respecting the mysterious problems of life by which they were endangered. He kept in the faith many who were on the point of throwing it up. He awakened an interest in religious thought, and in the realities of the spiritual life, which brought them as earnest disciples into the fold. Through history, literature, public life, he led many up into the very heart of the Gospel. He impressed outsiders with admiration of Evangelical truth as he presented it in its manifold aspects and relations. What were the fruits of his active, thoughtful, sympathetic, eloquent ministry, the day alone will declare. Oh, how great were the privileges, how weighty the responsibilities, of those who belonged to his flock! Can you, oh! can you

think of his strenuous efforts, unremitting, prayerful, to make you in love with that Saviour whom he adored, to fill your soul with the truth that was the life of his life, to allure you to brighter worlds while he led the way, without solemnly asking, now that you shall hear his glorious words no more, 'Have I obeyed his voice? am I treading in his steps? Soon, soon shall I have to follow him into the world of spirits; shall I find myself his fellow—his beatific companion there? Am I now a true worshipper of the Father as he was, now and here? Shall I enjoy the fulness of sonship there? What ought I not to be for such a ministry as his? What am I? What shall I be when the secrets of all hearts, the place of all professed believers shall be decided in the day of the Lord? Oh, to be pronounced faithful and true then!' We who loved Baldwin Brown as a brother, we who laboured with him in the ministry of the Gospel, seem to hear his voice speaking to us now—that voice which was so genial, so hearty, so frank, so unaffected, so real, so earnest; that voice which we delighted to hear because it made him ever dearer to us, and ourselves stronger and more loyal; we seem to hear his voice as he says, 'Never cease adding to your equipment for the noble work which I have laid down. Every new attainment well used will make you more efficient. Never spare yourself in this Divine service. Bring your best, your choicest, and consecrate it wholly to Him who gave Himself for you. Sanctify daily life, all that you have and are and meet with, and press it into the Master's use. Be real, be earnest; lay yourselves on the altar that you may be a living sacrifice, wholly the Lord's. Watch, that when the Master comes, you may be ready to go out and meet Him. 'In such an hour as ye think not the Son of man cometh.' Happy, happy, thrice happy those who, as they hear His footsteps, can say with all their heart, 'Come, Lord Jesus, come quickly!' To those who formed his home circle he leaves not his message of love in public; he has spoken it—oh, so sacredly, so tenderly!—in private. The comfort of it bears up their spirits now. 'Peace I leave with you; My peace I give unto you; let not your hearts be troubled, neither let them be afraid.' His memory will be a possession for ever. And to all, young and old, he says now what he said with such sweet burning eloquence long years ago:—

'There are few pilgrims of life who cannot take up the saying of the pilgrim Jacob, "With my staff passed I over this Jordan, but now I am become two bands." Some are on the hither, and some on the farther shore of the celestial river, some struggling and suffering still, and some at rest with Christ. At the revelation of the Lord Jesus the whole family will be one again. Often we picture them in their serene abodes and imagine their sweet communion with the wise and great of old. At this moment they may be learning from Paul's lips the things unspeakable on earth, or be gathering in loving discipleship around the benign glory of St. John. Gird up the loins of your mind, pilgrim. Pass a few stages, it may be a few steps, and you will be among them. Loving arms will clasp you in an embrace of immortal tenderness. Perhaps the hand which guided your infant tottering steps, perhaps the twin soul whom through life you had been seeking, shall guide the infant of the new creation to the forum of the elders, to the presence of the Lamb. But still they wait there. When you have joined them, you too shall wait for the grace that is to be brought to all by the revelation of Jesus Christ. Heaven itself still keeps the expectant attitude. Heaven lives by the hope which it calls on you to hold fast unto the end. This veil which has been rent is to be destroyed for ever. Death, which has been spoiled, is to be finally abolished. The world is to be lifted by the strong arm of Christ to the bright level of the heavenly spheres; and then will the work be done. Then will the anthem float, musical as the voice of many waters, resonant as the voice of many thunders, through the heavenly plains. Now is come salvation. "Worthy is the Lamb that was slain. Blessing, and honour, and glory, and power be unto Him that sitteth on the throne, and unto the Lamb for ever and ever." And there every eye shall see Him. The God-man, glorious for ever—the Regent of the new creation, the Centre of all the spheres. Yes! the Man who wept over doomed Jerusalem, and took the desolate Mary in Bethany to a brother's helpful heart, shall be seen with all His human truth and tenderness around Him—the Elder Brother of the family of the first-born who abode with Him there, nearest to the throne for ever and for ever. Words fail to paint the beatific vision. Enough! "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall

be like Him, for we shall see Him as He is." And then, but not till then, pilgrim, you may ungird your flowing festal garments, and walk white-robed through the heavenly streets. No foulness stains, no sin defiles, no tears bedim, no death destroys, and there thy sun shall no more go down nor thy moon withdraw itself, for the Lord the Lamb shall be there everlasting, and the days of thy mourning shall be ended for ever.' My happy, sorrowful, loving task is ended. May the Lord bless you, and comfort you, and give you peace, for the sake of Jesus Christ our Lord!"

The Rev. Newman Hall then ascended the pulpit, and delivered an eloquent address, the words of which, as redelivered on the occasion of the Merchants' Lecture on July 1st, appear on a subsequent page.

Grandly now to the massive strains of the tune *Lostwithiel* rose the exultant hymn, so expressive of the triumph of faith over tribulation and death—

Head of the Church triumphant!
We joyfully adore Thee.
Till Thou appear, Thy members here
Shall sing like those before Thee.
We lift our hands and voices
In blest anticipation,
And cry aloud, and give to God
The praise of our salvation.

The benediction was pronounced by the Rev. J. C. Harrison, and, as again the coffin was taken up and borne slowly out of the church, followed by the long train of mourners, to the music of the "Dead March" in *Saul*, the congregation remained standing. Then they also quietly passed out of the building, very many of them to join the procession on its way to the Norwood Cemetery.

THE CEMETERY.

Outside a vast crowd of spectators lined the route all the way from the church to the Brixton Railway Station. The long line of mourning coaches extended further than the eye could reach, and these were followed by a large number of private carriages, cabs, and other vehicles, besides hundreds of people on foot. When at length the pretty cemetery at Lower Nor-

wood was reached, a vast crowd of persons was found to have already assembled both within and without the gates, and so great was the press that it had been needful to enclose within ropes, which were carefully guarded by the police, a large area for the mourners. The grave itself was beautifully adorned with the choicest flowers, fit symbols of the beauty and fragrance of the life just closed on earth.

The mourners having assembled around the grave, the Rev. J. C. Harrison said: "We are met, dear brethren, lovingly to commit to the silent grave the remains of our brother, most honoured and endeared, James Baldwin Brown—a Christian man who loved Christ with all his heart, and in whose blessed experience mortality was swallowed up of life; a Christian man who has been able to say, 'I have fought the good fight, I have finished my course, I have kept the faith: henceforth is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me in that day;' a soldier faithful and true—faithful unto death, who has now received the crown of life; a pastor who will ever live in the hearts of many present who remember his loving, lowly, wise, and faithful words which penetrated their conscience, and which were a means of life to their souls. And now, though we leave him here in body, we rejoice that his spirit is without fault before the throne of God. Oh! that those who are present this afternoon may remember his faith and his life, and follow him who has passed to Jesus—'the same yesterday, to-day, and for ever'—that through death they all may come to eternal life; that, having trusted in Christ, they may rise to reign with Him for ever and ever. And now we commit to the grave the remains of our brother."

Amidst solemn silence the coffin was slowly lowered into the grave, and the Rev. Canon Hussey, advancing to the head, read, in impressive tones, the Service for the Burial of the Dead to the end of the Collect, in the order of the Book of Common Prayer. This concluded, the Rev. Brooke Lambert gave out the concluding hymn—

Come let us join our friends above
That have obtained the prize,
And on the eagle wings of love,
To joys celestial rise.

To the right of the grave, under the spreading trees, the choir

was stationed. The beautiful chant *Cleveland* was the one to which the pathetic words of Wesley's well-known hymn were sung, and as its cadence rose and fell upon the summer air, scarcely an eye in the whole assembly but was dimmed with tears. The benediction having been pronounced by the Rev. J. C. Harrison, the mourners took a last look at the remains of one so dear, and then slowly retired; only to make way for others anxious to pay their meed of respect to the memory of the dead, many of them by their floral offerings to betoken their love for him who had been laid to rest amidst such touching signs of universal sorrow.

Funeral Sermons.

FUNERAL SERMONS.

PREACHED BY

REV. HENRY ALLON, D.D.,

AT BRIXTON INDEPENDENT CHURCH,

ON SUNDAY MORNING, JULY 6TH.

REV. J. GUINNESS ROGERS, B.A.,

AT BRIXTON INDEPENDENT CHURCH,

ON SUNDAY EVENING, JULY 6TH.

REV. JOHN HUNTER,

AT BRIXTON INDEPENDENT CHURCH,

ON THURSDAY EVENING, JULY 10TH.

THE DIVINE VERDICT ON A GOOD LIFE.

BY REV. HENRY ALLON, D.D.

"His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—MATT. xxv. 21.

AFTER some introductory remarks, Dr. Allon said—

We revert, therefore, to this precious Scripture as most directly and fully meeting the tone of our feeling this morning. I have even tried to turn away from it to some meditation less familiar, but in vain. It is a great voice from heaven that has persistently made itself heard. It is redeemed from commonness by our need for it, and from indiscriminateness by its obvious and precise fitness as the earthly farewell and the heavenly greeting to one of the most faithful and strenuous servants of God to whom great talents were ever entrusted. It is full of consolation to us, because we feel that upon our lips it is so faint an echo of the Master's great and generous greeting. If, concerning the character and issue of any service of God upon earth moral certainty be possible, he has assuredly heard these wondrous words, and has entered that ineffable joy to which they are the prelude. To those of us who knew our brother best, they will seem more than a verdict, so suggestive and descriptive are they of the character of the service which they so generously commend. We shall, I think, this morning all of us feel grateful that the wise, tender, and exhaustive words spoken concerning our brother on Monday over his coffin, preclude further attempt formally to estimate his qualities. We may this morning connect our thoughts and feelings more fully with his general relations to God and with his human brotherhood and service. Affection, in its fitful, wistful, intuitive way, will recall this quality and that, and will solace itself with characteristics and incidents not always intrinsically the most important. But our brother was more than a congeries of

qualities. Personality is more than characteristics. Its vital properties, its temperament, its affinities, its inspirations, its subtle and spiritual presence, baffle analysis. Enumeration cannot represent them. To our faith, to our memory, to our heart, it is the man who presents himself—the friend, the brother, the servant of God—as he lived and loved and worked amongst us. We do not care too curiously to analyze him. As such we have lost him, as such God has welcomed him; and our words, therefore, are religious assurances, brotherly appreciations, loving memories. We think of him and speak of him as the Master Himself does, in large, unstinted, generalizing words of appreciation and love. For love does not nicely balance qualities; love is not afraid of more than exact meaning; the estimates of love are not untrue because they are inspired by affection.

The preacher went on to illustrate at some length the gift of talents as presented in the parable, and afterwards continued his discourse in the following words:—

That Mr. Brown was exceptionally endowed with talents was a recognition of all who knew him from the beginning of his career. Lengthened years only assured and extended the conviction. Both as a preacher and a writer his intellectual qualities won for him a high recognition not only in his own Church, but in all the Churches of Christ. His natural endowments of thought and eloquence, of imagination and sensibility, were very great. In any department of life affording scope for them, Baldwin Brown would have been a notable man. And these qualities were made specially efficient by unusual practical force. Nervous energy, emotional passion, the necessity for embodying what he thought and felt, developed the practical side of his nature. He was, indeed, an almost unresting force. Ever dealing with the high thoughts and the vital interests of his day, he brought to their elucidation and application rich stores of acquired knowledge, great force of cultured thought, and keen, imaginative sympathy. He was no mere formulator of traditional opinions or of calculated duties, his convictions were wrought in the strong sympathies of a living man, and in the intelligence of a large philosophy. As he conceived it, human life, both social and religious, was a continuous development; the present, the compound of the result of all the good

and of all the past, and inseparable from it. His lessons from the past, therefore, were never mere archaic studies; they were always instinct with life and pertinence. From beginning to end the Bible was always to him a living book. As always religion gave to his powers their highest forms and possibilities of expression; religion induced their consecration to the preaching of the Gospel of Christ; and by the loftiest motives it impelled him to their highest culture. Of his five talents he, by faithful use, made ten. As with all true and lofty natures, his powers developed to the very last; for they were simply the expression of what he was. Through simple fidelity they became more and more; the last fruit was the richest and best.

The two qualities in him which to me appeared most salient were the spiritualness of his apprehension and the unconventional independence of his action. No man could more reverence truth, or with greater strenuousness maintain the cardinal facts and principles of the gospel of Jesus Christ. He loved Jesus Christ. No man could more firmly believe in the Deity, the Incarnation, the Atoning Sacrifice, and Resurrection of our Lord: they were the burden of his nature, they were the life of his life. But from the very beginning of his ministry, and by a kind of necessity of his moral nature, he refused to limit his conception and his exposition of them by any formulated creed or any human system of theology; they were too divinely great for human definition or limitation. Words were inadequate for their expression. They embodied to him great principles of the very thought and life of God; they were only mutilated and misrepresented by endeavours to subject them to definition. Hence his instinctive sympathies were always with men of free thought; not always as thinking with them, but as vindicating the franchise they claimed. This distinction was not always made. He who vindicates liberty will often be held responsible for its abuses; he who contends for a method will often be held responsible for its results. In the ardour of his championship, Mr. Brown himself did not, I think, always make this distinction clear. Only few of us attain to the lofty freedom of spiritual life and interpretation in which our brother served. Human traditions, theological forms, are strong upon us. Mr. Brown broke away from them, and in the process and maintenance of his spiritual interpretations and liberties he almost inevitably exaggerated

his own departures. He was not always, perhaps, just to those whose less spiritual eye and more timid souls were alarmed. Feeble souls are always alarmed at exercises of liberty. By a kind of chivalrous instinct he often arrayed himself on the side of the minority, simply because it was such. Truth has often been in the minority, but every minority is not true. And this spirituality of conception and of recognition gave to all his presentations of truth a certain loftiness, and penetration, and tenderness, and refinement, and breadth, which were very fascinating. They appealed to men of all creeds and of all churches; found them in the high spiritual places of their nature, and won their suffrages and their acknowledgment. And as Mr. Brown repudiated theological creeds, so he revolted from ecclesiastical domination. True to the characteristic principle of Congregational Church life, he was an Independent of the Independents. As for the individual spiritual man, so for the individual spiritual Church, he claimed the highest prerogative of life—that it should be a law to itself. He was jealous, I will not say to excess, but beyond most of his brethren of the insidious growth and malevolent influence of ecclesiasticism; he resisted, therefore, every tendency to ecclesiastical organization. In the lights of Church history, I think he was justified, although, perhaps, he might have had more faith in the more advanced life and liberties of the Church. In the interests of brotherhood and of concerted action, a higher degree of guarded fraternization may surely be sought. But these were only the methods and expediences of a true, a high, and a consecrated service of God, full of tender love and of lofty fidelity to Christ. He was honoured by all his brethren, even by those who most differed from him. I think I never heard a hard word said of Baldwin Brown. A long friendship of nearly forty years is to myself a retrospect without a qualifying incident, without a jarring feeling. In opinion we have sometimes differed. It were a poor testimony to individuality, to strength, to honesty, that had no record of difference. But differing opinions do not touch the affections of true manly hearts; they never touched ours. His influence upon the Church in many spiritual, impalpable, and diffusive ways has been great. It cannot be tabulated or even demonstrated. This is the prerogative of a teacher of Christ's spiritual truth, his solace in many discouragements, his assur-

ance in sowing upon the waters, that His word will not return unto Him void; it enters the hearts of men and is assimilated; sown as seed it springeth up one knoweth not how. By what moral calculus shall we compute the influence of such a ministry as his? A ministry of such quality continued for nearly forty years—upon young men scattered over the face of the earth; upon strong thinkers receiving from his unsuspecting lips some living thing to touch their thinking with the life of God; upon mothers moulded, attempered, inspired, in the bringing up of their children; upon men "diligent in business" kindled to unsuspected sanctities and fervours of spirit; upon old men made strong enough, after travelling the pilgrim-way of life, to cross the river of death faithful and triumphant; or else, when feeble and fearing, escorted and cheered by a Greatheart like him. And so, one by one, the contemporaries of our pilgrimage and work fall by our side, or are carried away in some chariot of God, and we see them no more. The pilgrim band diminishes, and we who remain linger only for a while. God grant us, like him, to be faithful, over our fewer things!

And then the commendation of the Master, "Well done, good and faithful servant;" it is a simple recognition of true worth. He may not have been consciously successful, but he was "faithful." We cannot command success; but there is a sense in which we may deserve it. He may not have done the work of a man with greater endowments, he faithfully employed his own. The criterion of fidelity is diligently to have improved our talents and our opportunities. The commendation came unexpectedly to him, as he had often expressed his wish that it might come; he yearned for this kind of summons and for this kind of dismissal by his Lord.

It is a vindication of general character. There may have been negligences, shortcomings, sins—they are all overlooked in the generous characterization of love; only the heart and purpose of service are seen. While his humility ascribes all to his Lord's gift, the Lord's magnanimous grace ascribes all to his fidelity. What a wondrous word of unexpected grace, after all our unfaithfulness and shortcomings and selfishness and sloth, so little of achievement and so much of failure, thus to be accepted, thus to be lauded before angels and men!

"I will make thee ruler over many things." A transition

from service to rule. He learns to rule who duly serves. Capacity is enlarged by faithful exercises of it. God has no greater reward for faithful souls than enlarged service. Heaven is not simply beatitude, or song, or rest; but ways and responsibilities of higher service, of greater achievement, of nobler life. "Enter thou into the joy of thy Lord," the joy which His own Divine consciousness of faithful work realizes. We "drink of the very river of his pleasures." It is a community of life, a common consciousness of joy and self-sacrifice; the loftiest, deepest, holiest joy that a moral being is capable of. It is God's own self-sacrifice that makes Him pre-eminently "the blessed God;" it is Christ's own self-sacrifice that gives Him His satisfaction. The distinctive joy of the Christ is that which His human life and Divine self-sacrifice have wrought in Him. "Made perfect through suffering," He "sees of the travail of His soul, and is satisfied." It is more than the guerdon of God; it is more than place and possession; it is participation of the very life, the very consciousness of Christ, and through the same processes of service and suffering. "Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory." It is the last intimation to us concerning our departed friends, "They enter into the joy of their Lord."

AN ABLE MINISTER OF THE NEW TESTAMENT.

BY REV. J. GUINNESS ROGERS, B.A.

"Who also hath made us able ministers of the New Testament."—2 Cor. iii. 6.

After sketching in its various aspects the figure of an "able minister" as it presented itself to the mind of St. Paul, Mr. Rogers continued as follows:—

A man of strong convictions, of living faith, of large and generous sympathies, of lofty aims, of unselfishness, of fearlessness, of courage that nothing can daunt, resolution that nothing can shake, faithfulness that nothing can seduce—such should be the minister of Jesus Christ. Your hearts will go with me when I say that such was my friend, such was your pastor. Of his gifts, which seem to me to have had something of the Divine

touch of genius, it really is not necessary that I should speak to-night. This congregation, this church, is a living memorial of what his power and of what his work was. And if that were not sufficient there is a little library of books—books which were wrought out by the sweat and toil of his own brain—more than his brain, his heart, and his heart's sympathies, and heart's aspirations and hopes—these books at all events remain sufficient to prove the great intellectual power of the man. No book actually tells you what a man is—that is, if he be a man of any public character and power at all. And I am disposed to think that of all the men that I have known there is no man of whom his books give a less complete and adequate impression than my friend, Mr. Brown. I read them, and I admire the independence of the thought, the beauty of the illustration, the refined character of the rhetoric, the overpowering force of the appeal; but when I have read I sit down to think; I think of him as I used to meet him in our private intercourse, in our quiet little fraternal gatherings, and I feel how much I miss. The countenance of the man is not there, that glow of feeling which was always about him and created an atmosphere of sympathy and affection, that independence and daring of spirit, and that wonderful intensity which was marked in every expression of his countenance and every word that fell from his lips—these things are not there: and these went far to make the man Baldwin Brown. As to his qualities as a Christian minister have I not rightly said that, as I have passed along, the words I have uttered have suggested him to your minds? Was he not pre-eminently a man of faith? I do not care to ask whether he was orthodox or not. Who are we that we have a right to pronounce on the orthodoxy of men? He was pre-eminently a man of faith, a man who held very firm and fast by the great verities of the Gospel. No possible mistake in relation to him could be greater than that of those who fancy that his freedom, his independence, his chivalrous championship of all men, even though they might have strayed far from what he himself regarded as the path of truth, meant any sympathy with what one who has written about him has called the 'attenuating scepticism' of this age. Nothing was further removed from his temper and from his spirit. He had a faith which had been wrought out by many a tussle with doubt,

many a questioning, many an anxiety, but which had become a living reality and a mighty power in his own soul, and out of that he spoke. He was a man of faith. True? Yes, to the very core. The very transparency of truth was marked in him. You knew if you differed from him, that behind the words of antagonism there lurked no others in him. Everything that was mean and unworthy was so utterly alien to his nature that it seemed to shrink back, repelled by his high-mindedness and nobility. Courage? If anything, his courage was in excess. He was rather afraid of being mistaken as to sympathies with things that he did not quite approve, and, therefore, perhaps, he sometimes spoke out even more strongly than necessity was laid upon him to do. No misconstruction, no aspersion, no fear of consequences, ever seemed to produce the slightest impression upon him. In him there was much of the prophetic spirit, and with the boldness, the independence, and the faith of the prophet he gave out the message which he had to speak to this age. He was misunderstood often. Possibly there were times when he was mistaken, but he was often misunderstood, and for the reasons which I have already indicated. Possibly a colouring was given to his public life by circumstances which occurred more than twenty years before I came to be his neighbour in London. I very well remember meeting him in the midst of the controversy to which I am about to refer. We had met but occasionally, living at a considerable distance from each other, and, when we met at our Union assemblies, we were very often in sympathy with one another, always in friendship. Upon this particular occasion we met in the town of Hull as a deputation from the London Missionary Society, and I recollect very well some of the incidents connected with that visit; they made an impression upon my own mind, and I am afraid they made too strong an impression upon his. What was called 'The Rivulet' controversy was then being carried on in all its intensity. I do not think it is necessary to drag it up from its ignoble grave in order to investigate its merits; suffice it simply to say fifteen London ministers, including such men as Joshua Harrison, Samuel Martin, and Thomas Binney, had appended their names to a protest against the criticism of a little volume of poetry called 'The Rivulet,' which had been fastened upon as a manifesto

of heterodoxy, and had certainly been dealt with in a fashion utterly unworthy of Christians or of gentlemen. Whether it was worth while to make a protest against the mere indecency of the criticism, I confess, has always been a great question, but it was made because this seemed to be but one of a series of such acts calculated to repress the utterance of free thought in and amongst us, the freest of all churches. Mr. Brown's name was one of those which were attached to this protest, and, as some of you who can carry your memory so far back will recollect, the excitement produced, not only in the metropolis but throughout the country, was something to which we have had no parallel in more recent years. It was at its height on the occasion to which I refer. Mr. Brown preached at one of the chapels in the morning, and in the collecting-box was a £5 note with a little bit of paper pinned on to it—"From one who hates negative theology, and would not give a penny to promote it." It was meant as an insult, and the spirit of my friend was far too sensitive to endure it. We had occasion to refer to it—I think he referred to it first—and it was my pleasure then to stand by his side and protest, not simply against the meaninglessness and unchristian temper of such proceeding, but to protest against the suggestion that of all men Mr. Baldwin Brown seemed to be identified with negative theology. Never was there a man who dealt less with negatives—he was more anxious to get at positive truth, which might be found even in the errors which he condemned, and his grand anxiety was to make men feel that he had learned the Gospel, and that he desired to preach it to men. The clouds cleared away; the spirit of freedom grew; men began to understand—younger men especially—the injustice of such a procedure. But in one way or the other it seemed to me that the incidents of that time had their effect and had left their scar upon the tender spirit of our friend. He felt keenly—perhaps more than he ever ought to have felt. Of one thing I am perfectly certain—there was one thing he never knew, and that was the depth of affection with which he was regarded even by those who sometimes were constrained to differ from some of his opinions. He was born to be a leader of men. With great qualities of leadership, great power, great talent, great energy, but, above all, with uncompromising faithfulness and loyalty

to that which he believed. So he lived a beautiful and noble life in his family and in our ministerial gatherings. Oh, that little fraternal society of ours! How poor it has looked again and again during the last few months when he has been unable to be with us. And how shall we fill the vacancy when we meet again, and when we no more shall feel the warm grasp of that loving hand, or respond to the utterance of that noble heart. You, his people, who were familiar with him—you know that brilliant as his intellect was there was an affectionateness of nature which endeared him still more. In his sympathy with sorrow, in his care for the lost and degraded, in his struggles for right, in his assertion of that which he believed to be true, he has left behind him an example which we shall do well to imitate. He has gone, and yet he lives. He lives in the inspiration he has given to many ministers of the Gospel; he lives in the guidance he has afforded to many a perplexed and anxious one, whom his wisdom and his tact and his generous sympathy have led out of what else would have been quagmires of doubt in which their spirits might have been engulphed; he lives in the words of power and wisdom which run through his books; but he lives, above all, with the Lord whom he loved, the Lord to whose service he consecrated his life in all the fervour of his early affection, and from whose service he never strayed; and we, catching some inspiration from his spirit, and feeling that though he be dead he yet speaks to us—shall not we, too, prove that he lives amongst us?

Are there here to-night some who from year to year have listened to his instructions, have heard his appeals, have been moved by his example, have been stirred by his earnestness, but have never yet given themselves to Christ whom he preached? You admired your pastor, but how you would have gladdened his heart if to all that admiration had been added this higher and nobler proof of his power over you—your personal consecration to Christ. Not again will he address you from this pulpit, not again will he cheer and inspire you with his presence in your social gatherings, but surely his memory lives, his words abide, his entreaties are not dead, and he himself is not dead. To-night, yea this night, accept his Saviour as your Saviour, and amid the songs of the

angels that rejoice over those coming to Christ, the sweetest and the loudest will be that of him who has recently joined their band and is permitted to rejoice over the fruit of the work he did for Christ on earth. The Lord bless you and keep you as a Church, the Lord make His countenance to shine upon you and give you peace, and the Lord grant that in the months and years that are to come, there may be gathered into your fellowship continually those who shall testify that the hand which led them to Christ was the loving and gentle hand of the pastor who sleeps in Jesus. Amen.

FUNERAL SERMON.

BY REV. JOHN HUNTER.

On Thursday evening, July 10, at Brixton Independent Church, the Rev. John Hunter, of Hull, conducted a memorial service in connection with the lamented death of the Rev. J. Baldwin Brown.

Mr. Hunter read for the Scripture lesson the account of the translation of Elijah in 2 Kings ii., and selected as his text Isaiah xxxii. 2: "A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." The text was considered first as a prophecy of what a man ought to be, a lofty and beautiful ideal that had been realized more or less completely in the characters and lives of many men, not only in Christian times, but in darkest ages, in men of ancient days and pagan faiths. "When we recall," said the preacher, "our personal experience, and when we hear friends around us saying that the reading of Carlyle, Maurice, A. J. Scott, Baldwin Brown, Frederick Robertson, Thomas Erskine, marked, if not created, a new epoch in their lives, was a refuge from many winds and storms of the soul, delivered them from haunting perplexities, redeemed them from sorrowful fears and doubts concerning themselves and God, transformed their ideas of the universe, of the present life and the vast hereafter, and sent them on their wilderness journey refreshed and strengthened with a new and deeper faith, hope, courage, enthusiasm, joy—when we know

and hear such things we begin to realize that the prophecy of the text is indeed of no particular interpretation."

Mr. Hunter next proceeded to show how perfectly the ancient prophetic ideal had been realized in Jesus Christ; the profound significance of the essential identity of human and Divine qualities; how it was in man we found the image and Shekinah of Deity, and saw most clearly the light of His countenance; that the Divinity of Christ signified the humanity of God, and that, as we drew near through Christ to God, we found that our hiding-place was an infinite human heart. After considering at some length the claims of the religion of Jesus to be the religion of humanity, and its need of larger and lovelier expression in the religious teaching and life of the Churches, because the world was only helped by Christ as men and women, all aglow with His spirit and beautiful with His beauty, bore His message to mankind, Mr. Hunter proceeded to make some special and appropriate references to the subject that was uppermost in all their minds.

Many differing voices, he said, had united in bearing testimony to the genius, character, and ministry of their late pastor; to the great services he had rendered to the truth and Church of Christ; and to the rich and noble fruitfulness of his labour and life. It was probably fair to say that each in his effort to describe and define his teaching had been right, no matter how he may have differed from the others, and that the truest and best conception of it would be gained by putting all those varied utterances together and letting them supplement and explain each other. It was but fitting that the voice of some one belonging to the generation that came directly under his inspiring influence should be heard in connection with those solemn memorial services. He had been greatly loved and reverenced by many of them, and they owed him a debt of gratitude which could not be paid, but which must be acknowledged. The late Bishop Ewing, writing of his friend, Thomas Erskine, said: "His looks and life of love are better than a thousand homilies; they show you how Divine a thing humanity is when the life we live in the flesh is that of conscious union with God." So it was in a pre-eminent degree of Baldwin Brown. Elevating, quickening, helpful, as were his writings, they ever felt that the man himself in his whole spirit, bearing, and influence, far exceeded these. Grateful as they were, with

a gratitude which could find no adequate utterance, for the large and profound spiritual ideas and sentiments which found expression in his words of noble and moving eloquence, they were yet more glad and grateful for the encouragement of his example. He had not only the qualities which placed him unquestionably among the great teachers of his age, which made his ministry an important factor in the history of religious thought in England—advancing that revolution in theology which had made the last thirty years a new and splendid epoch of reformation in the progress of Christianity—but he had also the qualities in a rare degree which drew to him a personal respect, love, and reverence such as were accorded to few. Where would young ministers in their intellectual and ecclesiastical difficulties and struggles find again such a friend, so large in charity, so full of rare and precious sympathy, so ready to trust them, help them, and stand by them, even to the risking of his own good name and reputation? It was the highest tribute that could be paid to his memory that so many educated, thoughtful, serious, enthusiastic young men found in him one they could love and trust—the truest, the bravest, the best of friends. In giving them such a friend and teacher, God had come wonderfully near to them, and the old promise had had a new fulfilment, "Lo, I am with you alway, even to the end of the world." What Arthur Hugh Clough said of Carlyle could not be said of Baldwin Brown, that he took them into the desert and left them there. He had done the work of Joshua as well as that of Moses. His teaching, which found its way directly to their hearts, awakening a sympathy which it was their joy to give, was gloriously affirmative, full of 'the everlasting Yea.'

No man more than he would have deprecated the exaggeration of his theological position which claimed for him the patent of novelties. It was the Gospel of the Son of Man which he loved and lived to preach, on which he placed all his emphasis, in which he ever had measureless delight; and that Gospel, alas! was so strange to the Churches in the early years of his ministry, so far in advance of the formal statements of the generation of Nonconformist preachers to which he belonged, that it was widely regarded as new. He had done for their Nonconformist churches what Maurice had done for the

English Established Church; but this work had been done by him with a clearness and consistency all the more thorough and perfect because of his independent position, his freedom from ecclesiastical formularies of doctrine and State Church bonds. At the beginning of his ministry he was indeed "a voice crying in the wilderness;" and though the progress of Christian thought in the Churches rapidly confirmed his central affirmations, and converted his heresy into orthodoxy, yet he remained to the last one of those teachers whose greatest and most real influence was exerted chiefly on the few, and transmitted through them to the Christian world at large.

It had seemed to him that he would best honour the memory of Baldwin Brown by preaching, as he had tried to do that evening, the Gospel of the Son of Man, which he ever set high and clear before them, and to the fuller and more perfect conception of which he had lifted so many. In the Son of Man he found the centre of human history, the meaning of human life, the solution of the awful problems of race, society, destiny—the Way, the Truth, the Life, for himself and all mankind. Because his faith in Christ was so vital and profound, of no man could it be more truly said that 'whatever concerned humanity was not foreign to him.' They remembered the earnestness and persistency with which he brought his pulpit work to bear upon all the great questions of the day, and how he glowed with the Christian Enthusiasm of Humanity. And now that the course of his faithful life was finished, his work and character remained with them as a sacred memory and a powerful inspiration. "Only once," continued Mr. Hunter, "did I see him stand in this pulpit—some fourteen years ago, and the text of the sermon on that occasion I recall this evening with mournful distinctness, and with the recital of it I bid him a solemn and tender farewell, praying that I, you, and all whom he helped and blessed, may be counted worthy to meet him again on the heavenly shore: 'I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'"

Memorial Discourses.

EXTRACTS FROM

MEMORIAL DISCOURSES

DELIVERED BY

REV. NEWMAN HALL, LL.B.

REV. ALFRED ROWLAND, LL.B.

REV. SAMUEL PEARSON, M.A.

REV. W. GARRETT HORDER.

REV. WILLIAM CROSBIE, M.A., LL.B.

REV. P. T. FORSYTH, M.A.

REV. J. T. STANNARD.

ON THE OCCASION OF THE

MERCHANTS' LECTURE

Delivered in Finsbury Chapel on Tuesday, July 1,

THE REV. NEWMAN HALL, LL.B.,

Made the following reference to his departed friend. The Address had previously been delivered on the occasion of the Funeral Service (see page 95).

I first met Baldwin Brown forty-five years ago at Highbury College. All who were privileged with his friendship augured for him from the first a distinguished career. I need not say that the promise has been more than realized with ever steady progress to the end of life.

> One there was among us, ever moved
> Among us in white armour.
> Not earthly passion,
> But the sweet vision of the Holy Grail,
> Drove him from all vainglorious rivalries
> And earthly heats.

And so he relinquished brilliant worldly prospects for the pursuit and advocacy of Truth under conditions which were to him the more attractive, because they offered less earthly allurement. A chivalric soldier of Conscience, he was ever on the watch for any toil or encounter to which he might point. A true knight, his righteous hostility to what he thought error never allowed him to fail in generous courtesy to those who held it. Wherever conviction pointed he advanced, though he might incur the charge of sacrilege in questioning old traditions, and in spite of any injury that might accrue to himself. For this he is loved by all who love truth, though taking different views of it. Those who questioned his conclusions honoured his sincerity; those whom he encountered in controversy learned to love

him all the more. They who best knew him never doubted his firm attachment to the great central Truths of the Evangel, the Divine Saviour, the Atoning Sacrifice, the supernatural agency of the Holy Ghost. He was not one who set aside the claims of the Old Testament. He says, "I confess I hear with a strange sinking of spirit the notions about the Old Testament which some of the advanced even of our orthodox teachers put forth, as though the less we studied it the better; as though it were the record of some paleozoic age of human development which we in our enlightened age do right to scorn. Unhappy the nation where childhood is not beautiful, and is lightly esteemed." If he did not so frequently as some others give prominence to statements of Christian doctrine, this did not arise from any lack of faith in such doctrine, but is thus explained in the Preface to 'The Soul's Exodus':—"I have not sought to unfold doctrines, not because I undervalue their importance, but because they are among the things most surely believed in our Churches; and the great need among us is to have them married to life." I have often rejoiced to hear from his lips, both in public and private, those same Evangelical Truths, so dear to us all, set forth in a manner different to the older style to which some of us still cling, but calculated to secure the attention and win the adhesion of a class of minds who would otherwise turn away.

I used to meet him once a month at fraternal conferences, and never failed to be instructed and stimulated by the freshness of his thoughts, flashing new light upon old truths. It was my privilege to be associated with him in protest against the unfair criticism of the Rev. Thomas Lynch and the 'Rivulet,' and admired his burning indignation, then and ever, against injustice and intolerance. I have known him as the pastor of a neighbouring church, where he not only ministered to a congregation of high culture, capable of appreciating so sanctified and strong an intellect, but laboured among the poor and uneducated, not by mere doling out of gifts, but by personal service and heart-to-heart sympathy, thus seeking to bless his humbler friends, not merely religiously, but physically, socially, politically. I have known him as a brother minister incapable of envy or jealousy, scorning to utter a word to detract from the honour of any of his brethren; never exalting him-

self; ever ready to show kindness to the least distinguished, esteeming others better than himself. I have known him as the faithful friend in whom, as in all true men, tenderness so blended with strength, that none could tell by which he was most characterized. I have met him on mountain peaks which soared above the clouds into the clear ether, type of his own aspiring spirit, scorning all that is sordid and base, and basking in the light of God. I have met him on the shores of tranquil lakes reflecting all things fair in earth and heaven, as did his own spirit, so human, yet so divine. I have yielded myself to the inspiration of his preaching, when I have forgotten even himself in the subject he illustrated, his refined rhetoric being but as the silvery crest of an ocean wave, which rolls on in majestic indifference to the foam-flecks which melt away behind. In his company I have entered within the veil, and as his words vibrated with emotion I have seen the mercy-seat and the Shekinah, and I have heard the "still small voice." I met him last a few weeks ago at his own house, so bright and cheerful in manner that it seemed he might have many years to live. When I suggested, for his comfort in present inability to preach, that his books ministered to a far wider audience than any his voice could reach, he sadly said, "Oh! those books have done it. They were mostly written after midnight." At a great cost the Church possesses the treasures by which he, "being dead, yet speaketh." An hour after, I met him on his way to the prayer meeting. He believed in prayer, he believed in the 'real presence' of the Lord where two or three meet in His name. Unable to preach to the many, he loved to pray with the few. And now that he has passed altogether into the Holiest of all, into that 'goodly land' which, to adopt his own words, 'had been the dream of a lifetime, and had mingled its beauty as a golden thread in the texture of a noble, manly, godly life-work,' let us not be censured for these tributes to his memory, as if we flattered the dead. No! But we do recognize the work of Divine grace in him. By the grace of God alone he was what he was, and to that grace alone we will ascribe the glory.

But can he be dead? Can such a work of grace on the human spirit be brought to such a stage and perish for ever? He dead who loved imperishable truth—who served an

everlasting God? We might well ask, Wherefore hast Thou made him in vain? God would be ashamed to be called his God if He had not prepared for him a city. Dead? After the apprenticeship of life fitting him for higher service? Dead? With a spirit so exercised in love, he to love no more? A worshipper so trained to offer praise, trained by the object of worship, never to worship again? The influence of his words, his books, his life, to remain and be operative with us, and he himself cease to be? Impossible! Unthinkable! We inscribe on his tomb the old epitaph of the Christian Catacombs, *Non mortuus sed vivit in Deo.* He has gone to share the congenial society of the noblest and the best; he has gone to revel in the joy for which he had been made so meet; he has gone to engage in the perpetual service which is the supreme blessedness of heaven; he has gone to the full vision of the Lord, to know, to resemble, to glorify whom, was the object of his life.

The column shattered? It never stood so erect. The truth extinguished? It never burnt so bright.

> A richer hue and scent the lily gives—
> Not till the Christian dies he fully lives.

But words of ours are weak. Let his own be heard. From them let us gather another wreath for his own sepulchre. "Heaven is the sphere in which the elect spirits who have won the prizes in life's battles, who have come forth from the chaos of strife, trained, inured, yet pure, shall play out their parts on a grander scale, in a wider theatre, under the eye of a more absolute King." "Oh, could we but at this moment lift the veil, and sweep one earnest glance over the heavenly plains, our life would become a longing for the moment of emancipation; and of all God's angels the brightest and most welcome would be His Angel of Death. Who would not rather depart, and be with Christ, 'which is far better,' if he were as sure as the Apostle was at length that his life-work was accomplished, his battle fought out, his victory for ever won? What here should keep us from the white-robed throng, the palm, the crown, the vision of the Saviour, the rest of the blessed and glorified with Him? Get thee up into thy mountain summit, and satiate thine eye with the vision of the glorious land. It lies there swimming in the sunlight; the very air seems to palpitate with joy; it lies

there softer, more lustrous than thy dreams. It is thine! thy heritage! thine for ever! Gaze, drink thy fill. Soon the dark rolling river shall be breasted; one struggle, one gasp, one plunge into an unknown abyss—thou art there." Yes! and thou thyself art there! God help us all to be followers of those who by faith and patience inherit the promises!

The following words were spoken by the

REV. ALFRED ROWLAND, LL.B.,

To the congregation meeting for worship in Park Chapel, Crouch End, London, on the morning of Sunday, June 29.

The hymn in which we have just united, appropriately expresses the feeling with which many of us have come up to worship this morning. We have been singing of the invasion of God's House by victorious Death, who takes away the priest and the prophet, upon whom so much seems to depend, and have joined very sorrowfully in these words of Doddridge—

> The watchful eye in darkness closed,
> And mute the instructive tongue,

for they are sadly true of the Rev. James Baldwin Brown, one of the foremost ministers of our time, whose eloquent voice has just been silenced. Those of us who recently heard his thoughtful and suggestive lectures in the adjoining hall, and all who have read his books which will long survive him, mourn in sympathy with his own congregation, over an irreparable loss.

It would be presumption on my part to attempt to estimate a character so many-sided, and so widely known and revered as was his; but I may venture to suggest a few of those characteristics which appeared to me specially worthy of emulation, judging from my knowledge of him as a public man, and more recently from my personal intercourse with him.

Patience under suffering, and quiet trustfulness in his God, especially during the last two years of enforced silence, proved the reality and intensity of his faith in the truths he had so eloquently preached. Resoluteness in work, even on occasions

when most men would have given up all study and effort, with him often amounted to true heroism. Nor could any one read his writings without seeing how wisely and courageously he applied Christian principles to the elucidation of the problems of national and social life; and how constantly he maintained the supremacy of God's law alike over the duties of citizenship, and the relationships of home. He closely watched the changeful currents of opinion in the World and in the Church, and although he was not narrow enough to be a partizan, he took a prominent part in some important controversies, in which he exhibited singular moral fearlessness, and strong love of liberty, combined with a peculiarly courteous and chivalrous treatment of his opponents. He could dare to stand alone: and many younger men have been encouraged to speak the thing that was in them, by the example of a man who knew what it was to endure hardness as a good soldier of Jesus Christ.

We all hoped that a life so valuable would have been spared for many years; that his ripe scholarship and his literary gifts, his mature wisdom and spiritual intuition, might have done still more to build up the temple of our God; but it has been otherwise ordained. Our hopes have been disappointed, and some of his purposes have been left unfulfilled, so that others whom he has inspired are now called upon to carry on the work left in incompleteness. This thought suggests as a subject for our consideration, "the unfulfilled purposes of life," which are nowhere better exemplified than in the words of Solomon at the dedication of the temple, recorded 1 Kings viii. 17–19. "And it was in the heart of David my father to build a house in the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build a house unto My name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name."

EXTRACT FROM

'A PROPHET OF THE NINETEENTH CENTURY.'

MEMORIAL SERMON,

PREACHED BY THE REV. SAMUEL PEARSON, M.A.,

In Great George Street Chapel, Liverpool, on June 29.

No more reverent expositor of Scripture existed than Mr. Brown. He had a passion for the truths and lessons taught by the Old Testament, and if any one wishes to learn in what spirit he can best read the Pentateuch, he has only to turn to his book on 'The Soul's Exodus and Pilgrimage.' The substance of the Gospel remained untouched beneath his fearless handling of its great truths. His compassion for the sinful was Christ-like; his pity for the poor was ceaseless; his belief in the regnant love of God was unshakeable; his opposition to the secularization of religion by the State Church was most pronounced without being bitter; his vindication of the religiousness of the secular was carried to the verge of exaggeration. But all his vehemence, his enthusiasm, his emphasis, was the outcome of a soul that was nobly restless against the evil that was in the Church and in the World. The burden of life seemed too much for him. And his chivalric spirit often chafed within him, and uttered itself in almost startling paradoxes. If he had failings (and who has not?), they ever leaned to the side of the heroic.

But if any wished to see God, wished to rise into a purer spiritual atmosphere, to feel the wonderful presence of the Spirit, to watch the movements of Providence in history, and to feel himself bathed in a very sea of Divine love, he would find a helper in this expositor of the Gospel. This was his great function, to make men see God everywhere; in history, in heathendom, in political conflicts, in secular affairs, in the ponderings of the philosopher, in the best phases of ancient religions, in the wrongs that were being righted, in the very errors and sins by which men were made to feel their need of a Divine Saviour.

What some of us have lost in him as a friend I shall not trust

myself now to say. It is difficult for those who had known him for years, and who had learned to love him ardently, to believe that they will see his face no more. We thank God for him. We thank God for his life, not without its strain of sadness, but always with its notes of cheer and courage, of hope and of joy. He has taken his sunny smile to purer regions. He was not permitted to lose his elastic step and his eagle glance amid the weaknesses of a prolonged and weary old age. But at once, without a struggle or a sigh, he has entered into nobler service, and has gained a clearer insight into God's truth. In the light of that sudden translation, let me close by recalling his own words on Death, so true of him, and let us hope and pray that they may prove to be equally true of ourselves. "Oh, the rapture of the moments when the feet shall press and first feel the touch of that blissful shore. The peril, the darkness, the battle, the anguish, behind us for ever; before us the gleaming gate of Paradise, the innumerable company of angels, the general assembly and Church of the firstborn, and dear ones who have gone on before us, and who are already walking in white before the throne of God and of the Lamb."

EXTRACT FROM A SERMON ON

A BURNING AND A SHINING LIGHT.

BY REV. W. GARRETT HORDER.

Preached at a Memorial Service for the Rev. J. Baldwin Brown, B.A., in Wood Green Congregational Church, on Sunday Morning, June 29.

"He was a burning and a shining light: and ye were willing for a season to rejoice in his light."—JOHN v. 35.

Our brother who has been called away was one of the noblest light-bearers of his age, for he *did* throw light upon the way of many a wanderer. Indeed, the glory of his work lay in this, that it *did* give light. He discerned truth for himself, and held it forth to others. He had a sure instinct for truth. "He was of the truth." He had both the power and the passion for reaching the reality of things. He could discern between the

letter and the spirit—"the letter that killeth, and the spirit that giveth life." He once said to me, speaking of a well-known minister, "He is the greatest literalist for an educated man that I ever knew." *He* was no literalist. He made words yield up their ideas, and then he held these up before men. And therefore it was he was always in advance of his age, so that often he was regarded with suspicion. For many a year he was reckoned a dangerous teacher. People were bidden to beware of him, but at last even those who suspected him, absorbed his ideas, and proclaimed them as their own. His theology (in the main the theology of Thomas Erskine, of Alexander J. Scott, of McLeod Campbell, of Frederick Maurice), once decried, is now the theology of many, I might perhaps say of most, of the spiritual and earnest men of our age. His foes became his unconscious scholars. Thus he was one of the leaders of a better age. He seems to me to answer to the description of the Poet Laureate:—

> "A later Luther and a soldier-priest,
> To scare Church harpies from the Master's feast."

His mind was rich with the finest culture. He had read widely and pondered deeply. He believed, indeed, in a culture that was widely human. I remember on one occasion to have asked him why he had chosen Oxford rather than Cambridge for his son's University. He replied that, in his judgment, Oxford furnished a more comprehensive culture than the sister University. His own reading had been very wide. Indeed, in all matters that concerned humanity and society, he was singularly well-informed. Let me give an illustration of how his knowledge extended beyond the limits of most ministers. When the late Chunder Sen, the Indian Reformer, was in this country, Dean Stanley invited a company of prominent men, amongst them the then Secretary for India and Mr. Baldwin Brown. In the course of conversation Chunder Sen made some reference to one of the Indian dynasties of which, strange to say, the Secretary for India was quite ignorant, but the Independent minister was able, from his wide reading, to come to his rescue. Had he been spared he would have furnished us with a Congregational Lecture on the relation of the Church to Society that would have been of more than ordinary interest. But all his

knowledge and culture were made subservient to his one great work of commending the Gospel to men. This was the ultimate aim of all he either wrote or spoke. He never became a mere *littérateur*. In every book and utterance he was the preacher of Jesus Christ. For this he forsook the pursuit of the Law, for which he had been trained, and gave all his days to the proclamation of the Gospel. And the special glory of his work lay in this—that he proclaimed Christ in a way suited to his age. He had understanding of the times, and so preached that every man in his own language heard the wonderful works of God, and so it came to pass that men of the highest type and of the ripest learning delighted to sit at his feet. Many a young scholar was won to and kept in the way of Christ by his teaching; many, as they listened to him, felt the harmony of the Gospel with the highest reason; many came to see that there was no discord, but rather the deepest unity between the *proved* conclusions of science and the teachings of our Lord.

He did much to show that religion could ally itself with every noble way of life. He pleaded for liberty in the home, and warned us against *forcing* the religious and moral life of our children, which is the bane of so much that passes for their religious training. He satirized the tendency of too many religious people to dilute amusement till it becomes, to use his own phrase, "recreation and water, so weak that all stimulating and re-invigorating power is lost." He protested against the goody-goody way of talking and writing so common in many religious circles and books, and which generally ends in becoming the veriest cant. In a word, he was ever holding up the realities of religion and life, and in such a way that religion seemed more beautiful, and the possibilities of life more noble.

Moved by his influence, many went forth to do in their own way, and with their own special powers, a like work. He was always a favourite with students for the ministry. They eagerly read his books and were moved by his influence. And many a Church to-day receives a nobler type of teaching because of his influence over the younger ministry. Thus God teaches and moves the world by men. Thus influence runs on in ever-deepening and broadening channels. Thus at length the world will be reached and saved by the influence of Christ. Some influence—it may be small, it may be great—belongs to each

one of us, let us so use it that men may have cause to be thankful that they were brought within its reach.

The other thing of which I would speak is this. *He not only spoke, but spoke out his convictions, whether they were in harmony with the popular views or not.* He could not but be true to himself. He could stand alone, like Athanasius, against the world. Many a time he *did* stand alone, or almost alone. The Congregational Union has never witnessed a grander sight than when, as its Chairman, he pleaded in ever memorable words on behalf of liberty against the popular feeling of the hour. Never was the accent of strong conviction more clearly heard. It is easy enough to go with the stream, it is another thing to breast the fast-running current. Whether we may happen to agree with his views or not, he has given to us all a noble illustration of faithfulness to conviction.

IN MEMORIAM:

THE REV. JAMES BALDWIN BROWN, B.A.

BY REV. WILLIAM CROSBIE, M.A., L.L.B.

Preached in Clifton Road Church, Brighton, June 29, 1884.

"Enter thou into the joy of thy Lord."—MATT. xxv. 21.

There has just entered, brethren, into that joy one of the lights and leaders of our English Congregationalism—James Baldwin Brown; a man who has left his mark on the religious history of the times, and a man who occupied a unique and commanding position in the Congregational body. By his death a prophetic voice is silent, a heaven-sent teacher of the age is removed, a living, potent, intellectual and religious force is gone. The world is better for his having lived in it. Congregationalism is more liberal-minded and Catholic for his having been identified with it. His influence is a factor of progress. His thoughts have contributed to the enrichment of Christian literature.

In the year 1846 he was invited to London, and was the pastor of the same church for thirty-eight years. And I question

whether there is a church anywhere so deeply, so strongly attached to its pastor, as that church was to him. He drew around him men of intelligence and of social position. His preaching was of an exceptionally high order; and between preacher and people the bonds came to be largely the bonds of Master and Disciples.

His place in the Congregational body was distinctive—his own. He could not be moulded or cut to any current pattern. He was a man of great independence of character, thinking for himself, and speaking without fear the thing that was in him: —keeping his soul open Godward, and delivering with the courage and power of the prophet the Lord's message :—jealous of traditionalisms, and conventionalisms, and human creeds, and theological coteries, and committees, and machinery:—an *Independent* of the *old*, and I think, of the *best* type.

On all social questions, and on questions of national policy, he had an opinion and a message. The Christianity he preached covered the whole sphere of human life and duty. Nothing that affected the interests of mankind was foreign to his pulpit ministrations. The schemes of cabinets, the enactments of legislators, the wars of states, the evolutions of history, the public sentiment of the hour, and all the symptomatic events that transpired, he brought to the test of eternal principles, and examined by the searching light of God's Word.

As a friend, he was as true as steel, retaining all his friendships, ever loyal to his friends. His was a noble, and manly, and beautiful soul. I never asked him to do a thing that he did not do; and what he did he did with a singular graciousness, enhancing the kindness by the very manner of doing it. And who among our ministers was found more frequently on the side of the weak, vindicating the injured, defending liberty of conscience and "liberty of prophesying," championing unpopular truths and the unpopular cause? For years he had himself to suffer a species of ostracism because in some things he was before his time; and he sympathized with all whose experience was like his own, standing by them, and claiming for them their rights, even when their opinions and views differed from his own.

Yet he is not lost. His face we shall see no more; his inspiring words will thrill our hearts no more. Yet he is not lost; not even to the work that occupied him on earth. His

name will be a sacred stimulating memory; his influence mingles with the best life of the times. And he himself has entered into the joy of the Lord—the joy of service. He is associated with the Lord, in some real and efficacious way, in the fulfilment of the great purposes of mercy and love for this fallen world. He is an addition to the forces that dominate from invisible thrones the evolution of things here. "He lives and *reigns* with Christ." The vision and the glory, the very prospect of which filled his soul with transport, are his now; and he stands in his place among the ministries that serve God day and night in the vast temple of the universe.

BALDWIN BROWN.

A Tribute, a Reminiscence, and a Study.

Given at St. Thomas's Chapel, Hackney, on July 6.

BY REV. P. T. FORSYTH, M.A.

"My father, my father, the chariot of Israel and the horsemen thereof."—2 Kings ii. 12.

I am sure I truly speak the heart-feeling of at least the younger generation of Independents, of the men who will give us our colour twenty years hence, when I put it in these words of Elisha to his departing master. They express the two elements which so endeared Baldwin Brown to us and made him at a very important period of our lives a power over us. These elements were his noble, truly paternal kindness, and his driving prophetic ardour of insight and inspiration.

No man among us in this generation possessed the same power of inspiration, nor do I think of any who had the same amount of that specific form of genius so beautifully illustrated in Dean Stanley—the genius of being beloved.

No pupil of Baldwin Brown (and he was himself one of our Colleges) was likely to be unduly influenced by any mere document, institution, or organization. To him Christianity was the gospel of free individuality, and the great Church, the fraternity of the emancipated, the redeemed, the realized, who had received their own souls for a prey. And the subjects that attracted and

engrossed him were in keeping. His chosen and special field was history. He had the historic sense. Theology fascinated him on its anthropological side. Everything centred in the Incarnation, in the historic God.

It is easy to see what a power this gave him in his preaching and in his general effort to "wed theology to life." It was what God had done for man in history that made for him the fascination of the past. It was what God was still doing for us in history that gave him such a vivid interest in and command of the politics of the present. And it was this same sense of God in history that led him to a concern so keen and practical with the social situation of the present.

His congregation has for years carried on a splendid work among the poor of Lambeth, officered first by his daughter and next by an admirable City Missionary. They built an excellent Hall, before the present movement for Mission Halls in the lowest neighbourhoods were heard of. It is called the Moffat Institute, after the well known Missionary whose membership at Brixton during his latter years Mr. Brown was so proud of, and whose eloquent, bent head in that front pew was a sermon in itself. But it was no mere zeal for "evangelizing the masses," as that is so often understood, that inspired the man who inspired this work. It had its root in his deep, deep sense of God in the present, God there in these worn or imbruted or helpless men and women, God in this great laden nation and society of which they were an indispensable part. To him in a very deep and philosophic sense they were Christ's poor. They were an integral part of a society which had its right and power to exist only in virtue of the indwelling and inworking of the Redeeming Son of God. It was not condescension to bring these people the Gospel. It was brotherhood. It was only in a cautious sense that it was pity. There was no going *down* to them; it was stretching a hand *across*. And it was very pleasant to see Mr. Brown amid this same brotherhood. His outstretched hand and his breezy, manly, natural interest in these men and women, was indeed like a sunshine in a shady place, or the blue sky above a Borough close.

I remember with what zest and humour he used to read them scraps of Edwin Waugh's racy Lancashire 'Coom Whoam to t' Childer and Me,' or, 'The Dules i' this Bannet o' Mine.'

He was deeply concerned about the upgrowing children; their miserable feeding and puny frames made him anxious about the physique of England in a few generations. He had physiological information that two meat meals or three a week would prevent fatal deterioration, and the providing of these meals was an important part of the work at Lambeth. This is a fair example, but only one, of the way in which he brought large interests and imperial considerations to prescribe and sustain what otherwise might be mere sentimental activity. But his whole mind was of cosmopolitan scope, and moved on the scale of nothing less than the Kingdom of God.

It was the same deep faith in the historic God that gave him his hope and belief in the future, and his sympathy with the young men who possess the future. His youthfulness of spirit was no mere outflow of an elastic natural man. He trusted in an unweariable God, who to every generation was more and more. To us juniors he was always young, and always, till he became ill, accessible. It was new life to come from the dogmatists with their exclusions, their system of checks and air of suspicion, to this great generous believer and comprehensive anti-comprehensionist. No religion will gain youth which is not a generous one, and no other religion will make men of youths. It is self accousation when a creed complains that it is losing the young. I never went from him but cheered and sobered, and sometimes exalted—always with the satisfaction (mingled sometimes with pain) of being understood. He believed in us, and to be believed in by some divine spirit is the root of all faith and high emprise, the source of the best severity of self-scrutiny and self-discipline. It is the intelligent benignity of God that stirs us to our very best sternness with ourselves.

Mr. Brown was a power *over* us, because he was so much *of* us. And this we may take as another proof of the way in which he had lived himself into the principle of the Incarnation. The mother of Goethe, who bore him at eighteen, used to say with tender humour, "I am fond of my Wolfgang, we were young together." Well, *we* were young together. That reflection casts a gleam and a smile upon our losses. We do not preach enough upon the gaiety of Faith as an argument for Immortality, as the unconscious sense of Eternity, the grace of its power and the index of spiritual indestructibility. We do

not realize as we might the solemn gladness on the 'purple brow of Olivet' even with Gethsemane just below.

It was in this region of history to which I have been alluding that Baldwin Brown's scholarship lay, and his philosophy shone. His knowledge, especially in the Christian history of Europe, was close, and his handling brilliant. It is deeply to be regretted that he did not live to give the world the work which he had long meditated, and which would probably have been his greatest legacy to us, on the Kingdom of God. Its philosophy is hinted at in what many consider the ablest of all his works, which should be every Independent's text-book, 'First Principles of Ecclesiastical Truth.' He was speaking to me once about the title for the projected book, and if Maurice had not pre-empted it, he would have liked as title 'The Kingdom of Christ.'

Such a book would have been far more than a church history. Mere church history had little attraction for him. He had no great admiration for church tactics or tacticians. He had nothing in him of the ecclesiastical politician, an order of character which, except when it rose to heroic proportions, as in the case of some of the great Popes, he came as near despising as he could despise anything. "The bane of Christianity is the Churches," he said, in the last long conversation which I had with him. It was a strong expression, but then he was a strong man, and a strong and perfectly consistent Independent. Like the greatest Christian prophetic figures, he began his judgment with the House of God, and thought it was more profitable to be severe on the Church than on the world. If the greatest crime in history is the murder of Christ, it was the Church of the day that perpetrated it.

Mr. Brown was much more of a prophet than a mystic or a metaphysician. But the prophet's inspiration is not only passionately moral, it is also imaginative and ideal. Now, Mr. Brown was both. He was an idealist, not, of course, in the sense of being a dreamer—no man was ever less of a mere dreamer—but as being a man with an affinity for ideas. And he brought to theology one faculty whose absence has done more than most things to discredit that science—imagination. It was this ideal and imaginative power in him which softened the edge of dogma and kept it to its true place. It gave his

theology a background and an atmosphere. It gave his mind a horizon, and his thinking light and shade. For us it gave him a halo. And it gave him a horror of mere rationalism, and preserved him from the baldness that so easily besets us. This fine sense was marked in his relation to public prayer. I spoke with him once after a long retirement in the course of which he had more opportunity than usual of hearing extempore prayers, and he was painfully impressed with the flatness and jejuneness which continually trembled on the verge of familiarity, and betrayed a sad poverty of anything like spiritual imagination. His own preference was for the grand old forms, and his prayers were mainly borrowed from the liturgies or from Scripture. It was his affinity for ideas with a fascination for the imagination, that was at the basis of all his culture. Every doctrine for him expanded into a divine idea, as every such idea again had its expression in some doctrine which gave it a quality of absoluteness and fact. Thus theology was for him, not the enemy, but the chief agent of culture.

There is after all but one agent of culture. It is not literature alone or science, but ideas. And it is only a religion with an ideal range and spell, a religion built on real ideas about the Divine Man, a religion of the very largest and most generous interests, that can hope to be the grand educator of the human spirit. It is this ideal element in religion that gives it its affinity for all the glories of human achievement, and its power, with fearless and hospitable mind, to assimilate the endless processes of spiritual growth. He gave Independence the one touch which it lacks to commend it to the age and forestall the influential scepticism. And that is, with all its old truth, and new philanthropy to blend the charm of ideality.

A certain amount of his influence, especially in the championship of unpopular causes, was lost through a not uncommon notion that this chivalry was no more than a noble idiosyncrasy, not to say an eccentricity. It is curious to mark in how many references to him since his death, this constant knightliness of his has been treated with an air of generous indulgence, as if it were something that got the better of him, a mere unbridled passion of Quixotic magnanimity which a sounder and stronger man would have controlled. Well, there is much of this self-control about, but the theory I believe to be, in Mr. Brown's

case, a mistake. It *was* the instinct of his fine militancy to leave the gods the conquering side, and take the conquered for his own. But he was not the man to live in such matters the life of mere instinct. He had something of Maurice's suspicion of popular religion, and was inclined to think there must be something good, and for the hour very necessary, in a man whom the societies and the denominations united to taboo. As soon as a truth became established, it almost seemed as if he thought the form of it so stamped ought to be watched with some vigilance of distrust, and much freedom encouraged in its criticism. His own experience had given him a fellow-feeling with those who do not enter on a position of influence, but have to earn it by laborious work and hard fighting. It pleased him to think how he had conquered public confidence step by step, and won his opponents to see and admit by the honour they paid him, that a Christian zeal and gospel at least equal to their own, could exist under forms to them unintelligible or dangerous. He was near enough to them essentially to give him a greater leverage in the liberal direction, than men who go much farther only to leave more behind. This is one reason why his influence has been so great and beneficent within the religious world. He had every reason in history and experience to esteem the value of minorities, and to wish to clear a free space on every occasion for the tender plant, formless and uncomely, that might grow into a tree with leaves innumerable for the healing of nations. His chivalry was no mere outburst of generosity. It was with him not a peculiarity but a principle. It was part of the delicate, no less than vigorous, enthusiasm of justice, which is exposed to so much danger from the enthusiasms of religion.

But in Mr. Brown this chivalry had its roots deeper even than the principle of justice. It flowed from the nature of his faith in the Incarnation, and it indicates a mode of viewing that great fact which many of his fellow Independents found, and still find, not only unfamiliar, but obscure, and where lucid, untrue. I suppose it is true to say that in the long run, the practice of any body of Christians will be found to be determined more by their view of this central doctrine than by anything else. If their habit of mind have a straitened, jealous, and nervous complexion, it is safe to infer that it is associated with

some defect and impoverishment in their view of their greatest trust. The heart will not only be *with*, but *as* the treasure. Now, Mr. Brown's large and confiding policy was one that flowed naturally and inevitably from the centre of his Christian system. To him the Incarnation was a historic fact, which was not merely past, but eternal, and so everywhere and always present in mankind. Man was constituted in Christ. He is supernatural in his very nature. All his growth, truth, and achievement of glory is due to Christ that dwelleth in him. When the historic Christ came to human nature, He came to His own. The spirit of man is not something that is developed only in the pale of the Church, or under conditions of conscious personal Christianity. There are other sheep that are not of that fold, and they not only hear Christ's voice, but are often the organs for its utterance. The Incarnation, if it may in some sense be spoken of as a moral miracle, is yet in a deeper sense the moral base and spiritual constitution of mankind.

It is a fact which works and redeems even where it is not believed, and some of its real operations take the shape of criticism, or even denial of the forms in which for the hour it is conceived. Thus, to Mr. Brown it was not a theory but a fact. In a multitude of unfamiliar ways Christ was still appearing on the earth; God was speaking, working, redeeming; He was invoking in a tongue still, as in old Judea, strange, lonely, and rejected, the help of His truest servants against the mob of the mighty. Now as ever, the communion of Christ and His sufferings meant the fellowship, and on occasion, the championship of the insignificant, and a disposition to believe in forlorn hopes. 'When the Christ cometh no man knoweth whence He is.' "Wherefore I say unto you watch, for in such a day and hour as ye know not, the Son of Man cometh."

The more the Incarnation becomes a human fascination, and the less it is treated as a temple palladium, so much the more will it be realized as a divine power. It will operate less as a test to exclude, and more as an inspiration empowering us to interpret, co-ordinate, and comprehend. That seemed to me how it worked in the greatest Independent of our time. It was the key note of his character no less than of his creed. It prescribed his chivalry no less than his faith. It approved itself a divine idea and power by the vital warmth, the concrete

realism, and the air of great affairs which it gave to his activities, as if the world had been set in his heart. It had more than anything else to do with making a man of him to us. For there is nothing makes such men as the faith that God is man.

The following passage from a letter which I have preserved will be first-hand authority for some of the statements I have made. It contains his views on the propriety of meeting on the same platform, on such an occasion as, for example, a recognition service, members of the Unitarian ministry:—

"With regard to my Unitarian brethren, the question is, I frankly confess, not without its difficulty. But it seems to me that just now 'Unitarian' is the vaguest of terms. I know many Unitarians who seem to me to approach very closely indeed to us, while others drift away in the direction of what, I am well persuaded, must in the end be the abyss of all noble and faithful life. It seems to me that a willingness to meet them on an occasion like this (on which he had been consulted), when they know perfectly well what are our beliefs, is wise and Christian, and may be a means of helping some to what, we cannot but believe, is the more excellent way. But I feel the difficulty of the question, and I feel for the difficulties of my brethren. But my rule is, in a case of difficulty, to act on the side of trust and charity; in the end it is quite sure to be right. I grieve that so many excellent Christians seem always to lean, in such a case, to the side of suspicion and fear. I think it is a great mistake, and that it has very much to do with the bitter feeling of the Agnostic school against the Christian faith as a narrow, timid, and selfish form of belief, doggedly opposed to all true reform and progress. Until Christians believe that what they hold to be truth must conquer in its contact with error, instead of fearing that it must fail, what hope is there of a vital progress of the Kingdom of Heaven in the world. When shall we understand that, and come, not to organize a system of safeguards, but to quicken in men a free, vigorous, victorious life."

It is almost a sufficient account of Baldwin Brown's differentia to say that he believed in truth. Nor is there a deeper need of the religious world than the identification of the Truth and truth.

I do not venture to suppose that Mr. Brown had adjusted completely in his own mind all the aspects of his central faith.

There were two sides to him, as he drew two classes of people towards him. He had about him those who went farther than he did, and those who could not go so far. He had himself no timidity in his theology or elsewhere, but for a man of his stamp he was singularly free from temerity, and he felt that forced and hurried adjustments were worse, because hollower, than no adjustment at all. The disposition shown by some of his eulogists to minimise the differences which separated him from them, was not in his own strain at all. He would have felt that it savoured of that insincere desire to make things smooth all round, which is such a crime of the ecclesiastical world. Differences, like men, exist to be reconciled not erased—to be left standing and growing in a larger unity—a unity where they are not lost, but only properly placed.

He was accused sometimes of an excess of melancholy in his preaching, and was thought by some to be unduly detained by the sadder aspect of things. This was due to his keen and eager feeling. It was further a result of his deep insight into the meaning of Redemption—especially what it meant for God. The joy of the Incarnation was tempered and chastened by the sombre shadows of the Cross—which represented, not a redemptive expedient, but an eternal factor in the nature of God. God Himself was the archetype of all sacrifice, and the first, chief, and last of all sufferers. Baldwin Brown believed in no easy Gospel, in no God who accepted sacrifices greater than He Himself made, in no forgiveness which was in its generosity a mere piece of good nature. It *was* hard for God to redeem, however freely He might forgive, and the whole travail of Creation was the reflection of the Divine pain and sorrow in the joyful task. It was no world of mere gaiety on which the Cross of Christ had once stood. It was no mere limpid and sparkling air that had once been pierced by the Redeemer's cry. And the heart, in God or man, that that cry had pierced, could be merely cheery no more, but must henceforth for ever shine with a solemn joy if it rejoiced at all, and smile smiles blended of a thousand awful records and pathetic memories.

Baldwin Brown always carried about with him the sense of what civilization and progress costs, as Paul bore about continually the dying of the Lord Jesus, and he seemed never to cease hearing the friction of the human spirit as it ground along

the heavy grooves of change, and became developed, or, as he preferred to say, redeemed. His favourite definition of man was, that he was a being born to be redeemed, an heir of pain and glory, to come only by sorrow to rest. He would have none of that deputy piety which, treating a vicarious sacrifice as a substitutionary victim, suffers by proxy and enjoys in person.

I find it hard to utter a memorial of Baldwin Brown which shall not cease to be an estimate, and continually melt into an eulogy. But no character like his can be really honoured by an exaggerated and indiscriminate praise. Assuredly it is not intended to do him that injustice here. It is not asserted that he possessed every quality of the first order of Christian character. There are figures, for example, marked by a repose and deliberate strength foreign to the restlessness of Mr. Brown's temper. Whatever he may have been to us Independents—and I think he is our greatest since the 17th century—it might be overstrained to describe him as being, for the world the "spiritual splendour" which Mr. Gladstone described Maurice to be. But to place him in the second order of Christian character seems to consecrate, in the ranks of the great Christian hierarchy, a sharpness of gradation foreign to the nature of the spiritual scale. Let it rather be said how much was in him to remind us of the greatest Christian names. We think of the unusual blending in him of ethical passion, spiritual insight, intellectual grasp, and personal piety. We think how admirable is his union of fine morality and masculine religion, of apostolicity and fairness, faith and charity. There may be many as eager for justice, and not a few more seraphic in mystical piety. He was more of Paul than of John. But there are very few whose ethical and religious inspiration are at once so balanced and so intense, so leavened with the light of mind, so braced with the vigour of understanding, and so sweetened by the large culture and the lovingkindness of the fairest humanities.

FROM A MEMORIAL SERMON BY THE

REV. J. T. STANNARD, OF HUDDERSFIELD,

ENTITLED "OUR LOST LEADER."

We gratefully call to remembrance our leader's relations to his brother ministers. In him our students and younger ministers have lost not only their inspirer, their ideal, their truest representative, but also their best champion and friend. With what heartiness, what generosity, what chivalry, what self-sacrificing zeal would he enter into our difficulties and espouse our cause! When I first went to him with grave difficulties and a heavy heart, it seemed to me, as I well remember now, comparative stranger as I was to him then, that I had not been five minutes in his presence before I felt as if I had known him intimately all my life, or before he had grasped the situation of my cares and burdens and made these his own. Nor did he simply place himself at my disposal with a brotherliness and a grace that took clear possession of my heart; he did what was more helpful and needful than that: in a few wise, weighty words he showed one, as with a divine clearness and impressiveness, the simple path of duty, what one ought to strive to do and to be, and though he seemed to make the cross to be carried more sacred, more commanding, he sent one away feeling what an honour, what a means of education, what a spiritual blessing it was to have to bear it; and with every impulse and purpose of one's being stirred and enlisted to its fullest extent. And now that he is gone from us, such was the influence of his character and work, it is not sorrow that fills our minds so much as unfeigned joy and gratitude to God for having given to us the inspiration of his example and friendship, no less than earnest resolves that as far as in us lies we will, with renewed devotion and untiring courage, illustrate the power of his memory over us by imbibing his spirit and imitating his faith.

Resolutions of Condolence.

RESOLUTIONS OF CONDOLENCE

FORWARDED TO THE FAMILY AND TO THE CHURCH

FROM

THE CONGREGATIONAL UNION OF ENGLAND AND WALES,

THE LANCASHIRE INDEPENDENT COLLEGE,

THE LONDON ROAD CONGREGATIONAL CHURCH, DERBY,

AND FROM OTHER

CHURCHES AND SOCIETIES.

At a meeting of the Committee of the

CONGREGATIONAL UNION OF ENGLAND AND WALES,

On July 2nd, largely attended by members from all parts of the country, the following minute was adopted "with absolute unanimity and great heartiness."

"That the Committee cannot receive the announcement of the death of the Rev. James Baldwin Brown without giving expression to the sorrow with which the event has filled their hearts, and putting on record their sense of the great loss which has come by it to the Christian Ministry of England.

"Mr. Brown freely chose the Pastoral Office among Independents as the work of his life, and throughout a period of nearly forty years he discharged its multifarious duties in a spirit which was worthy of its noblest traditions. He set up for himself no mere conventional standard of service, but in all he undertook and did, he was obedient to the dictates of a nature which was rich in all the qualities of mind and heart which constitute the strength of the spiritual teacher and leader of men. His whole career is witness that his was an earnest, truth-loving, courageous, and sympathetic spirit; a mind of great natural force, independence, and fine culture; and a heart loyal in its affections even to sacrifice. When he became a Minister of Christ he devoted all without stint or grudging to Christ's service. In the pulpit, in the lecture-room, and through the press he did what he could, taxing his energies to their utmost stretch and strain, to uphold the Truth of Christ as he believed that Christ Himself had revealed it to him. He became thus a true pastor

to many, a guide in the ways of faith, and a spiritual succourer of not a few whose faith stood in peril. May God in His goodness raise up many such men for the work of His kingdom in England.

"The Committee respectfully tender their cordial sympathy to their beloved brother's widow and family, and pray that the Author of all consolation and grace may Himself comfort them; and for the Church to which Mr. Brown so long ministered, they pray that it may receive counsel and guidance from Christ, and that it may long abide in peace and usefulness a monument of its late pastor's fidelity."

At a meeting of the Committee of the

LANCASHIRE INDEPENDENT COLLEGE,

Held on June 30th, the following resolution was moved by the Rev. Principal Scott, seconded by Professor A. S. Wilkins, and carried unanimously.

"That this Committee desires to express its deep sense of the loss sustained by the Churches, which form the constituency of this College, by the death of the Rev. J. Baldwin Brown, and to offer its sincere condolence with his family."

The mover and seconder of the resolution were requested to draw up and forward to Mrs. Baldwin Brown an expression of the sentiments of the Committee, and wrote to her as follows:—

"In obedience to this request, we desire to be allowed to offer you our sincerest sympathy in the loss you have sustained by the death of your revered husband.

"The Churches of the Independent Order throughout England have to lament in him one who was never remiss in the defence of their distinctive principles, holding, as he did, that they were surely based upon the Word of God, and confirmed by the teachings of history. They had learnt too to know him as the fearless defender of any cause, however unpopular for the moment, which appeared to him to be bearing witness for the Truth of God; and as a teacher who, to a rich and varied culture, added the firmest grasp of the facts of the Eternal Gospel.

"But we, as concerned with the training of students for the work of the ministry, while fully sharing in the widespread sense of loss, feel that we have especial reason to lament the stroke which removed him into the presence of his Master. We have, more than many, reason to know how the Gospel of Faith and Hope, in the form in which it was his joy to preach it, came home to the hearts of the young, driving out thoughts of doubt and despondency, and nerving them to play their part well in the battle of life.

"The Lectures and occasional Addresses which Mr. Baldwin Brown delivered in connection with the College, will be long remembered by those who were privileged to hear them, not only for their wide learning and lofty eloquence, but yet more for their profound sympathy with the difficulties of the student, for the light which they cast upon the problems of life and history, and above all for their living and contagious faith in the Incarnate Son of God.

"If our students go forth to the work of the ministry with an earnest desire to be in full harmony with what is best in the spirit of the age, and at the same time a sure conviction that it is only in the old truths of the Gospel that men can ever find the key to the various social, political, and ecclesiastical problems it presents, we shall always feel with gratitude how large a share of this is due to the spoken and written teaching of Mr. Baldwin Brown.

"In the sincere hope that you may find in the knowledge of the widespread and heartfelt appreciation of the work, which it was given to your husband to do among various classes, some consolation under your heavy loss, and with an earnest prayer for the heavenly blessing to rest upon all who were dear to him,

"We are, dear Mrs. Baldwin Brown,

"Yours very faithfully,

"CALEB SCOTT,

"A. S. WILKINS."

LONDON ROAD CONGREGATIONAL CHURCH, DERBY.

At a Church Meeting held on Wednesday evening, July 2nd, 1884, the following Resolution was unanimously agreed to :—

"That the Members of this Church (of which the late Rev. James Baldwin Brown, B.A., was the first Pastor, and which was the sphere of his earliest ministerial labours) desire to express their sincere Christian sympathy with his bereaved wife and family, and also with the Members of the Brixton Independent Church, in the sudden loss which they have sustained.

"Mr. Brown was ordained at the London Road Church, Derby, on April 25th, 1844, and although his Ministry here only extended over three years, he endeared himself to many of his hearers, by his striking presentation of Gospel Truth, and his intense earnestness and zeal. He was also largely instrumental in removing the heavy debt that remained upon the premises.

"It has been with some degree of pride, and with much thankfulness, that this Church and Congregation, as they have watched Mr. Brown's eminently successful career as a preacher and writer, have remembered his early connection with them; and his occasional visits to Derby have been seasons of much spiritual edification and pleasure.

"They can well understand that those whom he gathered round him in London, and who have enjoyed his faithful ministrations for so many years, will mourn for him as a beloved and honoured friend; but they pray that he may still speak, not only to those with whom he has been more closely associated, but also to the Church of Christ at large, through the soul-inspiring books that he has written, and by the memory of his noble, godly life.

"His friends at Derby, in common with a wide circle of Christians, delight to think of him as a true servant of Jesus Christ, whose spiritual insight and high culture enabled him to direct and encourage many in their search after Truth. His manliness of bearing, his boldness of utterance, his vigorous thought, his deep reverence, his lofty eloquence, his patience and fortitude amid misunderstanding and opposition, and his generous sympathy with all who had to endure persecution on

account of their opinions, won the respect and veneration even of those who sometimes differed from him; and deservedly placed him in the front rank of modern preachers. And now that he has been called to 'the Higher Ministry of Heaven" the members of the Church over which he first presided feel it to be their duty and privilege to express the high esteem in which he was held, and their gratitude to Almighty God for having raised up one whose influence was so helpful and stimulating, and who, during a long ministry, maintained so unsullied a reputation.

"May the Great Head of the Church comfort the sorrowing widow and family of his servant, and the people among whom he laboured, and raise up many who, like him, shall be able, in this age of restlessness and inquiry, to guide the erring, satisfy the doubter, console the mourner, and lead the sinner into the paths of truth and righteousness."

Signed on behalf of the Church at London Road, Derby,

FRED J. AUSTIN, *Pastor.*
T. HOLLAND,
JAMES LOCKWOOD,
W. SMITH,
T. JEWSBURY,
W. R. GOODALE, } *Deacons.*
H. CARR, *Secretary.*
R. T. RUSSELL, *Treasurer.*
THOMAS GEORGE, *The oldest Member of the Church.*

THE

LONDON BOARD OF CONGREGATIONAL MINISTERS,

AND THE

SURREY CONGREGATIONAL UNION,

Sent Addresses of Condolence, with warm expressions of respect for the departed.

THE SANDOWN CONGREGATIONAL CHURCH,

Under the Pastorate of the Rev. John Griffith, . . . "recognize in the event a loss which has befallen hundreds and thousands of Christian hearts, in other churches besides that which was privileged by his ministrations; and in other denominations besides that to which he belonged."

From the Elders and Managers of the

CHURCH OF THE REV. D. MACRAE, DUNDEE,

there was forwarded a Resolution, recording:—

"Their grateful and ever fresh remembrance of the generous and signal service he rendered to their congregation at its beginning, in 1879, by coming to Scotland to preside and preach at Mr. Macrae's induction. It was also agreed unanimously to record their sorrow at his death, and their thankfulness to God for the noble work he did during his life; also to express their sincere and respectful sympathy with his bereaved widow and family, and with the congregation which has lost so valuable and so noble a head."

On Sunday, June 29, at the evening service, when more than a thousand of the congregation were assembled, this resolution was read from the pulpit; and thereafter the whole congregation rose to their feet in expression of their concurrence, and their desire that this message of grateful remembrance and sympathy should go also from them.

SOCIETIES CONNECTED WITH

BRIXTON INDEPENDENT CHURCH,

also sent Addresses.

AT THE MOTHERS' MEETING

AT THE

MOFFAT INSTITUTE, LAMBETH,

held on Monday, July 7, 1884, it was unanimously resolved—

"That in consequence of the lamented death of the Rev. J. Baldwin Brown, the Mothers present at this meeting desire to express their sincere and respectful sympathy with Mrs. Baldwin Brown and family, in their bereavement; and feeling that they themselves have lost a true friend, they desire also to record their deep sorrow at his removal, and their grateful and ever fresh remembrance of the great interest and loving sympathy always manifested by Mr. Brown in the welfare of the poor, especially the poor of Lambeth."

There were a hundred and twenty-four Mothers present.

Signed on behalf of the above,

SARAH M. HOW,
ANN BRIANT, } *Superintendents.*

Obituary and other Notices.

OBITUARY AND OTHER NOTICES

FROM

DAILY AND WEEKLY JOURNALS.

The Times.

The Spectator.

The Evangelical Magazine.

The Christian World.

The Nonconformist.

The Watchman.

The Liverpool Daily Post.

The Christian Union (of New York).

The Chicago Advance.

The Times, Wednesday, June 25, 1884.

OBITUARY.

An eminent Nonconformist Minister, the Rev. James Baldwin Brown, died suddenly on Monday at Coombe, in Surrey. Mr. Brown was born in 1820 at Harcourt Buildings, Temple. He was the eldest son of Dr. James Baldwin Brown, barrister-at-law, and was originally intended to follow his father's profession. Having graduated at the London University at the age of eighteen, on the first occasion on which degrees were granted by that body, he kept his terms at the Inner Temple; but before being called to the Bar, he felt, to use his own expression, that "necessity was laid upon him to preach the Gospel." Accordingly he entered a theological college, and in 1843 accepted a pastorate at Derby. After two years he became the minister of Clayland's Chapel, Clapham-road, London, where he laboured for more than a quarter of a century, till he removed with a portion of his congregation to a new church built for him at Brixton. Besides enjoying the reputation of an eloquent preacher, Mr. Brown was the author of numerous well-known theological works, among which were 'The Divine Life in Man,' 'First Principles of Ecclesiastical Truth,' 'The Higher Life,' and a quite recent work, 'The Home in its Relation to Man and to Society.' He was also a frequent contributor to periodical literature. In 1878 he filled the chair of the Congregational Union of England and Wales. Many years ago Mr. Baldwin Brown took a prominent part in what was known as the 'Rivulet' controversy, in which he and some other Nonconformists protested against the attacks made on the Rev. Thomas Lynch. All through his life he was a staunch defender of freedom of thought, and as such was looked up to as a leader

by many of the more thoughtful of the younger ministers in his own and other communions. For more than a year Mr. Brown has been compelled to relinquish active work, owing to the strain of his long and arduous ministry. He had lately been slowly recovering strength, and was on the eve of starting for a sojourn in the Engadine, from which his medical advisers anticipated the best results. Those who knew best his ardent and sensitive temperament and intense love of work will find much to reconcile them to the manner of his death, which occurred through an apoplectic seizure, and was instantaneous and painless. He was thus spared a lingering illness and that sense of the failure of mental and bodily powers which to men constituted like him is, perhaps, the most distressing close to a laborious and useful career.

The Spectator, June 28, 1884.

JAMES BALDWIN BROWN.

THE death of James Baldwin Brown is the loss of one whom it will be almost impossible to replace. He leaves behind him colleagues who exercise perhaps as large and liberal an influence as his over the world of Nonconformist thought, colleagues who will speak with all the power with which he spoke against the tyranny of dogmatic trust-deeds and the keeping of souls in mortmain by tying pastors down to the exposition of particular doctrinal systems. But we doubt whether Mr. Baldwin Brown has left one behind him who will exercise over the Nonconformist body to which he belonged the same refining and spiritualizing influence which was exerted by him throughout the whole of his career. His was above everything a devotional influence, but there was nothing in his devotional manner of that familiarity or that smartness which is so often associated with popular preaching. Mr. Baldwin Brown exerted a refining influence,—a truly civilizing influence, in the moral as well as the popular sense of that word. Those who attended him could not fail to trust him, not merely for enforcing on them what they knew to be right, but for making them see a new complexity and finer shades in the constitution of the right. Mr. Baldwin

Brown was one who opened the minds of his hearers to the subtler threads in the moral and religious constitution of man. He warned his people against the coarseness of much which passes for religion, against the blundering injustice of much which passes for morality. A Christian preacher, if ever there was one, he was singularly alive to the delicacy and tenderness in Christ's teaching, and gave to the theology and spiritual teaching of the Independent body a richer and gentler tone than any other of its most eminent pastors. For example, he warned his people most solemnly against *forcing* the religious and moral life of their children, so as to develop scrupulosity and anxiety at too early an age. "There are parents," he said, "who cannot be satisfied unless they flash the light at once, in all its brightness, on the young child's heart, and teach the little ones to mimic the functions and to touch the burdens which will one day try to the utmost their manly and womanly strength. The result of the process is those ministering angels with the wings off, whom American writers first palmed upon us as human children." Again, Mr. Baldwin Brown warned his people against that sickly tendency to dilute amusement till it becomes "recreation-and-water," as he expressed it, which is so common in families which have inherited the Puritan traditions. "It generally happens that the form of amusement which is allowed in 'strict families,' while following the world up to a certain point, stops short when the real power of recreation—that is, the power of giving a joyful play to the faculties—begins. It is recreation-and-water, and that so weak, that all stimulating and reinvigorating power is lost." Again, he warned his people against that tendency to pious talk which so often degenerates into affectation and falsehood. "Pious talk," he said, "from lips or from books, has done its utmost to mar the witness of pious life." And this kind of counsel, we should remember, was not the counsel of one who was in any sense disposed to rationalize, to find out that the Christian revelation was little more than the teaching of nature in its most attractive form, or to minimize the difference between the spiritual man and the natural man. Mr. Baldwin Brown was as sincere a believer as Mr. Spurgeon—we do not say as orthodox, in the old Nonconformist sense of that word, because it is obvious enough that he was saturated with the Maurician

type of faith, and did not keep to the old hard-and-fast lines of Puritan teaching—but as truly a worshipper of Christ, and as profound a believer in the historical truth of the Gospel. Thus every warning which Mr. Baldwin Brown gave against the ponderous armour with which the old Puritan orthodoxy oppressed and bore down the spirit of those who were persuaded to put it on, was given in genuine zeal for Christianity, not in the attenuating spirit of a sceptic. It was as a hearty and most earnest Christian that Mr. Baldwin Brown spoke when he represented the danger of pressing formal religion on children too early, when he pleaded for generous and honest recreation, or when he warned his hearers of the inanities of "pious talk." All that he said was full alike of sense and sensibility, of sound judgment, tender feeling, and deep faith. It is rarely that a man with a spirit so finely tempered as his occupies the position which he occupied, and still more rarely that when he does so, he is found to yield as little as Mr. Baldwin Brown yielded to the views and expectations of those who are addressed by him. In Mr. Baldwin Brown, Nonconformity has lost one of its noblest leaders, and Nonconformists and Churchmen alike one of their wisest and largest-minded counsellors.

The Evangelical Magazine, August, 1884.

IN MEMORIAM:

THE REV. J. BALDWIN BROWN, B.A.

In him we had a man of the highest and noblest type of character, and of the most refined and cultured thought. His ministerial career commenced with an act of unselfish devotion to the Christian ideal of life which he had chosen. He renounced the honours and emoluments of a barrister's life—such as would probably have ultimately led a man with his high intellectual endowments to the Bench—and he left chambers at the Temple for the Independent College at Highbury. From the first he was a man of mark, because he was a man of individuality—a man whose creed was fought for and won through the hard

struggles of the mind and the heart. He endured for some years a measure of coldness from some, and of opposition from others, which his highly sensitive nervous system no doubt somewhat magnified. Some thirty years ago we remember him at the meetings of the Congregational Union, and elsewhere standing forth erect and eloquent in defence of what he believed to be right and true. He became to a large extent the leader of a considerable number of the younger brethren, and very ardently was he admired and beloved by them. Volume after volume of his writings, filled with all his intellectual and spiritual enthusiasm, flowed from the Press, and in all these there is a manifest harmony of idea throughout. If he was what is termed liberal, he was also most conservative too, being very pronounced in his devotion to the Catholic Creed of Christendom. With him the Incarnation, the Atonement, and the Resurrection of our Lord never melted away into mere symbols of truth, and in his ministry the Old Testament was honoured not only with marked fidelity to its inspiration, but with all the highly practical uses of a divine and everlasting teaching.

As a constant contributor for many years to the pages of the *Evangelical Magazine*, our readers need no reminder from us that freshness of thought and individuality of conviction never led him away from the foundation of the prophets and the apostles, Jesus Christ Himself being the chief corner-stone. He was Evangelical not in doctrine only, but in spirit too; and in his life and teaching we have proofs enough—if such proofs were needed—that the beautiful word "Evangelical" is no mere party Shibboleth, but is a word as comprehensive in its range as it is firm and settled in its great foundation doctrines. It was his peculiar work, in relation especially to this Magazine, to deal with all current political topics, both home and foreign, in the light of Christ and His Cross; and such light and learning did he bring to all such considerations, that his articles were most highly valued and widely welcomed by our readers.

At Ordination services, multitudes of our younger ministers received from his lips those inspiring charges which have been a life-memory with them. He was ever ready to respond to the invitation of friends whose weakness needed the aid of his manly strength, and was quickly present where some difficult position needed the cheering support of his courageous

kindness, and the helpful confidence of his known loyalty to the fundamental doctrines of the Gospel of Christ.

A thoughtful estimate of Mr. Baldwin Brown appeared in

The Congregationalist for August,

from the pen of the Editor, the Rev. J. Guinness Rogers, whose Funeral Sermon is given on another page.

The Christian World, June 26, 1884.

DEATH OF BALDWIN BROWN.

It is with profound grief we have to record the death of the Rev. James Baldwin Brown. He died on Monday night; prematurely, we are tempted to say: he lacked yet some years of the allotted threescore and ten. Next year would, however, have completed the fortieth of his labours as Minister of the Gospel. An Independent Minister was the position of his choice and his pride. The son of a barrister, trained himself for the Bar, richly endowed by nature with gifts which would have placed him in the front rank of England's lawyers—at the voice of conscience he turned his back on the ambitions and the fame which, to his fitness, must have been so fascinating, and took his place in the ranks of the Dissenting Ministry. Never did Mr. Brown assert himself with more dignified confidence, never was his noble eloquence more stirring, than when in reply to taunts about the relations of Nonconformist Ministers and their Churches, he again and again publicly declared that of all positions for a Minister of Religion, the freest, the noblest, the happiest, was to be the Independent Minister of an Independent Congregation. He was independent, and his people liked him to be independent; they loved him, honoured him, almost idolized him, and he knew it, and he knew that he could trust them. Thirty-eight years Mr. Brown ministered to one Church; years crowded with energy and activity.

Commencing his work when the first feeble pulsations of the new life in the theological world were struggling against opposi-

tion, he caught the spirit of the new leaven. Two forces within him compelled Mr. Brown onwards in this course. He was intensely chivalrous; that a cause was weak, that a man was struggling against difficulty, was of itself enough to command his sympathy; almost it betrayed him into mistakes; the ardent enthusiasm which would compel attention to the cry of the feeble was one of his noblest instincts. The advocates of the fresh Theology were few in number, well-nigh overwhelmed by opposition; it was inevitable that Mr. Brown would stand in their ranks; the spirit of chivalry within him compelled him. But there was a stronger force; he had the instinct of a seer; the love of God to him was more comprehensive than scholasticism. He positively rejoiced, with the fullness of a child's joy, in the thought of the Father's Love. When theological propositions or religious organizations seemed to him to stand athwart the manifestations of this Love, his whole soul revolted. He loved Truth with an ardent love, and hated every form, or ceremony, or conventionalism which distorted it, or robbed it of its glorious vitality. What Mr. Brown suffered by his espousal of this cause need not be retold. Years of unstinted honour, reverence, and affection from his brethren in the ministry, and from all the Churches, had long since healed the sores. The all but universal recognition of the truths for which he contended was an even more welcome reward. If once for a short season he was shunned, during later years, for half a generation, he was sought after and honoured. Mr. Brown's many books and miscellaneous writings have circulated far and wide. Few Nonconformist writers are so well known wherever English publications circulate. From the ends of the earth, men who had never seen him, sent messages of thanks for light and help in the fierce struggle against the twin giants—scepticism and conventionalism; but it was as a preacher that Mr. Brown was most powerful. He was a born orator of the highest order.

Of commanding presence and dignified bearing, his somewhat ascetic appearance, full of intellectual force and energy; his rich, clear voice under perfect control; his intense earnestness and enthusiasm, vivifying every sentence that he uttered; his poetic instincts and his full command of language, casting a glamour of beauty about the most commonplace themes; his passionate sympathies with human nature, drawing his audience

by invisible cords; his transcendent realization of things invisible, making a halo of Divine glory radiant to their eyes—he enthralled those who listened to him, and swayed them with a force they were helpless, even if desirous, to resist. With such gifts Mr. Brown's utterances often appeared to be in opposition with each other. It is the attribute of genius that its enthusiasm presses to the uttermost. Mr. Brown would sometimes press one truth to its extreme in the morning, and another apparently conflicting truth in the evening; he did not trouble to point out the harmony at the moment; his whole ministry taught that his congregation must think for themselves; he could not halt and hesitate at every sentence to explain and correct. At the supreme moments of life—a birth, a death, a marriage, a disaster—Mr. Brown's sympathies were keenly active and his grace of manner in its most perfect expression; he knew how to play most tenderly and skilfully on the heart-strings; and no one could ever say that by want of tact, or want of feeling, he added a pang to the sufferings of the sorrowful, or alloyed the gladness of the joyful. The marvellous beauty and pathos and appropriateness of all his utterances on such occasions did much to bind his people to him with the indissoluble ties of affection.

Mr. Brown was not, however, so absorbed in his work as Minister of one Church as to be oblivious of what was passing around him. Full of life and the vigorous aspirations of a healthy mind in a healthy body, he entered with zest and energy into the whole life of the nation. Early in his career he associated himself with the Volunteer Force at its modern revival; late in life he assisted with enthusiasm the development of the scheme for securing University Lecturers at various centres through the metropolis; and between these two points scarcely a movement in the national life failed to call forth his activity in some form.

The appeal of distress always found Mr. Brown ready to assist; into no work did he enter more heartily than the benevolent missions to the poor, carried on by his congregation, and especially one under the immediate oversight of his daughter in a poor district of Lambeth. When speaking about the work among the poor, or pleading for their necessities, Mr. Brown appealed to his people that if they would show any appreciation of his ministry, this was the direction in which he desired them.

to show it; he never wearied in telling them that this ministry to the poor—not gifts of money, but gifts of time, and thought, and personal effort—was the very essence of the Christian life; and how his sympathies reached out beyond the mere local associations, only those who heard his appeals for such purposes as the Lancashire Cotton Famine Fund, the Franco-German War Sick and Wounded Fund, and the like, can fully appreciate.

Mr. Brown lived and died a Nonconformist; it would have been the pride and glory of his life to have belonged to the National Church had it been possible. How much the National Church loses by shutting out such men is incalculable. Mr. Brown had no love for Dissent as such. He was intensely patriotic; everything that intertwined with the growth of the nation called forth his sympathies and his respect. If ever there was a tinge of anger and of bitterness in his speech it was on this question of the Church. With scathing reproaches did he denounce those who first drove Nonconformists from the Universities, closing the doors against them, and then spurned their descendants as ignorant and uncultured men. When at length the doors were reopened, and Nonconformists rapidly took the front places, he was quick to point the lesson, of what had been lost to the national life; and when his own son, after a brilliant University career, was classed in the first class at Oxford, it seemed to be the supreme moment of his life.

Of Mr. Brown as a scholar, a student, a traveller, a lecturer, a man of many parts, of knowledge widely acquired and rapidly assimilated, it is not possible now to speak. A fair estimate of his position and worth can only be formed when the shadows lengthen, and the perspective is greater. Now we mourn over him. We gaze sadly upon an open grave; he has passed within the Veil. Eagerly were his eyes ever strained to pierce the mysteries of the invisible. The Father's Love, the Father's Home, were to him the realities of life. With the penetrating insight of a seer he gazed upon things unseen, with the all-compelling power of a prophet he revealed to others what might be known of them. Our tears fall at his departure, our ears seem deadened to other events, but our eyes brighten with some glimpse of the radiance which glorifies him as at length the Veil is lifted and the mysteries of the invisible open to his gaze; our ears seem resonant with the ecstatic outburst of his joy, as the

fulness of the Father's Love, the blessedness of the Father's Home reveal to him a glory transcending all that it hath entered into the heart of man to conceive.

Mr. Brown's literary relations with ourselves were long and intimate. Hundreds of articles from his pen have appeared in the columns of THE CHRISTIAN WORLD. The more recent of them were signed with his initials; and the contributions of "B. B." were, we have every reason to believe, looked for with peculiar interest by a large circle of readers. During his enforced retirement Mr. Brown was engaged, whenever strength would permit, in preparing a series of these articles for republication in the form of a volume; and we hope to learn that the editing was so far advanced as to ensure the purpose being accomplished.

The following is extracted from a letter from the Rev. Arthur Mursell, which appeared in the same issue of 'The Christian World.'

(To the Editor of THE CHRISTIAN WORLD.)

SIR,—I have no better right than that my warm affection gives me, to detach myself from the multitude of silent mourners who will feel an acute personal bereavement in the death of Baldwin Brown. But perhaps the feeling tribute of a member of another section of the Church who loved and admired him greatly may be permitted expression through your courtesy. During twelve years, or at least the greater part of that time, when I was residing in South London, it was my privilege, in common with a dozen or fourteen brother ministers of the district, to meet Mr. Brown at the monthly fraternal gatherings which we held at one another's homes for free and informal intercourse. I remember the pleasure it gave us all when he was able to be present, and how void, by comparison, we felt the meeting to be if anything detained him from it. Although he enriched and illuminated every topic that engaged the circle to a degree that was refreshing and impressive to us all, the human and friendly side of the generous-hearted man was ever most conspicuous. The humorous aspect of things was always

present with a quiet vividness to his mind. Although not naturally or constitutionally in ready sympathy with some of the methods employed in the active evangelistic movements of the time, our friend was always most genuine and generous in his references to them. And if they were condemned with a warmth which, to his mind, indicated a false or mistaken animus, he was always ready with a devout thankfulness for all proved results whose realness and solidity were apparent. But when the innovation of reading out to an assembly a list of "requests for prayer" was the subject of remark, Mr. Brown evaded a direct deliverance of his feeling on the matter by relating how some quaint old divine who practised this custom read out to his congregation as follows:—"Here is an *old woman* desires me to ask the Lord to make her a *new man*." Even when he thus seemed to fly off at a tangent into this vein of fun, there was a sweetness and a gentleness in his manner which not only took away the sting of anything like satire, but warmed the incident with a breath which gave it life and realness. It was this human side which drew out my own heart towards him.

There was strength in his very look, and bravery in the tone of his voice; and one felt taller and more courageous under the touch of his hand. Sometimes in the summer-time our "fraternal" took to the open country, in preference to a London luncheon amongst 'Cruden' and the Commentaries in a Clapham or Camberwell "study." To see Baldwin Brown, lithe as a panther, and graceful as an antelope, bound down the steep of Box or Leith Hill, and clear a five-barred gate, at fifty years of age, "without turning a hair," was to see the outward and visible sign of the inward and spiritual grace which dominated and pervaded a "whole-souled" man. He was a boy and a sage, a teacher, a companion, and a saint in one man, and all at once. If censorship of men or manners, of policy or action was challenged, or if theory or doctrine invited attestation, his one touchstone was the conduct or teaching of the Master. He seemed always to ask himself, "Is it possible to imagine Christ acting or teaching so?" And according to that standard he was content to judge. I never saw a man who gave such evidence, by the whole atmosphere which he unconsciously breathed around him, of a close life with God.

I have often wished I dared have told him how I loved him;

and my heart goes fondly out towards him now with a tenderness I cannot speak. He was a brave soul, with as much of the angel as the man about him, and seemed to have been lent to earth, a native of a higher sphere, deputed on a mission to charm off what is grim and superstitious and unheavenly, and to make the timorous more certain of the smile and Fatherhood of God.

ARTHUR MURSELL.

Birmingham, June 27, 1884.

The following is from a letter from the Rev. William Dorling, which appeared in the same issue.

A PERSONAL TRIBUTE.

(To the Editor of THE CHRISTIAN WORLD.)

SIR,—It would be impossible for me to express the feelings excited in my heart when I heard last evening of the death of our honoured and beloved friend, the Rev. Baldwin Brown. But, with your kind permission, I will attempt to pay a slight personal tribute to the memory of "the man I held as half divine." Some of us who were privileged now and then to see his face and grasp his hand—even during the periods of his partial retirement from work—knew sadly enough that he had been for some time greatly weakened and shattered; but a few of us could not forego the hope, that, with the aid of extended and peaceful release from public duties and cares, he might yet once again recover much of the old tone and fervour. It was well-nigh impossible to think that we should never again hear that ringing, pleading voice in the preaching of the Gospel of the Kingdom. A solemn and exquisitely touching silence falls upon us, as if from a higher world, whither our friend has gone, and we hear him say, "Be of good courage, and strengthen your hearts, all ye that trust in the Lord."

It is thirty years ago since I first had some personal relations with Mr. Brown. It was on the eve of my going to college. I had become his debtor for rich and earnest inspirations, derived from his occasional writings; and I could not help telling him so. I know I longed to be a minister of like spirit and aims.

I had not then heard his voice; and I asked him to be good enough to tell me if he would be preaching at Claylands Chapel on a particular Sunday when I should be in London. He wrote me one of his characteristically kind notes, dated at 2 o'clock one Saturday morning of that month of June, telling me that he had on the previous evening returned from fulfilling some distant engagement, but showing that he had kindly gauged the anxieties and the devotion of my heart. How well I remember the joy I felt in looking upon his countenance and listening to his voice. He was then in the bright early prime of his career. At the sacramental service he seemed like a brother and a friend, presiding at a feast of love and peace in the dear Master's name. There was no suggestion of professional superiority, much less of sacerdotal importance. I kindled with emotion which made me feel that the work to which I was giving my life was linked with the highest motives and aims which can occupy the human spirit.

In years which quickly followed that, to me, memorable and helpful incident, Mr. Brown became involved somewhat in the heated controversies of the period. It was the time when dear Mr. Lynch was called to endure so many buffetings and scourgings; and parties in the assemblies of the Congregational Union were all too sharply divided from one another. Now and then, when matters came to a pass which roused the indignation of his soul, Mr. Brown might be seen passing towards the platform, near to which (often and often), helped by his tall stature, he would ask some pungent question, or make a brief speech, in the interest of what he felt to be truth and righteousness. I always knew that he was a Christian standard-bearer; and I was certain, even in the darkest and stormiest hours, that the future was with him. His goodness was the essential element of his real greatness, and he was a sworn and valiant soldier of Christ Jesus.

Mr Brown's close intimacy and association with Mr. Binney was always interesting and impressive. They were both Independents of the old school, and could neither of them be brought into the new moulds. They were splendid Englishmen, the crown and pride of the churches which, as years wore on, gave them unstinted honour and affection. Mr. Brown had more literary skill and fitness than Mr. Binney, and eventually

proved himself a master in the literature of our Church. He could never, perhaps, have been securely and comfortably fastened to any chair in our colleges, but he was a master at whose feet scores of students and young ministers delighted to sit.

I do not desire now to recall the painful memories of the time when Mr. Brown became the Chairman of the Congregational Union; but I deem it well to say that, to those of us who had long clung to him as a leader, he never seemed braver, truer, or nobler than in those memorable days. Of his pulpit powers and eloquence I have written in past years as carefully as I could; but I remember, with unspeakable interest now, all the charm and beauty of his preaching. We shall never forget the tearful yearning tones which rang out so clearly when his theme was inspiring, and his bodily strength at its best. A living man, with a fire burning in his heart, stood forth, and nearly always before he finished, an almost sobbing voice told us that in the heart of the Great Father there was room for the farthest and the saddest wanderer to find forgiveness and peace.—Yours, &c.,

WILLIAM DORLING.

From The Nonconformist, June 26, 1884.

MR. BROWN'S Ministry at Claylands was attended by an unusual number of young men, who greatly appreciated his thoughtful and liberal exposition of Christian Truth, and heartily co-operated in the practical work of evangelization in the neighbourhood. He has trained many to a useful and godly life, who might, perhaps, have been less influenced by a less cultured teacher. His people constituted a working church, and none were more active in devising means of ameliorating the condition of the neighbouring poor, and providing for them innocent and elevating recreation, than the pastor himself. In this labour he found a true and most capable helpmeet in Mrs. Brown. As his reputation increased—and his many publications, including some volumes of his Discourses, made him known far and wide—Mr. Brown's preaching services were in great demand amongst Congregationalists, and beyond the limits of his own

denomination. His place of worship becoming too small, it was decided to erect a new and handsome edifice in the Brixton Road, which was opened for public worship in July, 1870, the old chapel still continuing in use as a Congregational place of worship. The new church cost some £13,000—an amount which, large though it was, was soon paid off—and amongst those who took part in the opening service were the Revs. Thomas Binney and Samuel Martin, the former of whom took occasion to express his strong affection for Mr. Brown. In this handsome place of worship—the trust-deed of which is, we believe, of an unusually broad character, being divested of theological dogmas—Mr. Brown gathered a very large congregation, and here he remained till the close of his life.

Besides enjoying the reputation of an eloquent preacher, Mr. Brown was the author of numerous well-known theological works. His most recent work, 'The Home in its Relation to Man and to Society,' has been widely circulated, and some of his publications have passed through several editions. Mr. Brown was also a frequent contributor to periodical literature. It is, we believe, pretty generally known that he was for many years a writer in *The English Independent*, and when that paper was amalgamated with *The Nonconformist* his valuable services were continued; his chief topics being Foreign Affairs, on which he wrote with remarkable knowledge, insight, and finish.

A correspondent of 'The Nonconformist' sent the following as a letter to the Editor.

YOUR readers know what manner of man Mr. Baldwin Brown was as a Nonconformist minister. Bold, faithful, eloquent, and earnest, ready, like the beloved disciple, to mend the net of church order and doctrine when, in his judgment, the net needed mending, and still more ready at his Master's command to forsake his net and follow Him. But few have enjoyed the frequent opportunities, which have been my privilege for more than forty years, of constant personal intercourse with him in hours of recreation as well as of work, at home and abroad. When at home in domestic and friendly intercourse,

he was always ready, at all times and on all occasions, with kindly, cheerful sympathy, and he was a most delightful travelling companion, enjoying, and never failing to make others enjoy, even the very discomforts of a journey. We travelled together, in company with some members of my family and other friends, in 1859, the eventful year of Italian liberation. We heard the guns of Magenta, and were the first Englishmen to greet the colours of the Volunteers who gathered outside the gates of Rome. It was a time when all men's sympathies were filled with the awakening of political and religious liberty in Italy, and his were the keenest of all.

One incident of this journey I may be permitted to mention. At Incisa, a little village between Perugia and Florence, a poor man dying stood in need of comfort, and cried for a priest. Mr. Brown stepped forward, and said, "I am not a priest, but I can tell the poor man something for his good." He spent an hour or two at night by that sad bedside, and spoke to the dying man of the living Saviour and His infinite love. I could multiply instances of this kind, but I will not trespass further on your space.

The Spectator of the 28th, in a very appreciative article, speaks of Mr. Brown as "saturated with the Maurician type of faith." I knew both men intimately. They have often met in my house on equal terms, and each gave to the other as much as he received. They were each ready to confess at any time their common obligation to a less-known teacher than themselves, the late Mr. A. J. Scott, but no question could arise in the mind of any one who knew both men that each derived his habitual inspiration from constant and close communion with our blessed Lord Himself—the one ever-living centre of all true-hearted believers in every age and of every fold.

From The Watchman, July 9, 1884.

THE LATE REV. J. BALDWIN BROWN.

We cannot choose but to express to our Congregational brethren our deep sorrow and sympathy with them in the loss which not only they but the whole Church of Christ has sustained by the death of this eminent, devoted, and most able minister of

Jesus Christ. Sudden as that death was, it can hardly have been wholly unexpected. He had suffered from failing health for a considerable time, and had been obliged, from that cause, to abandon several important engagements to the fulfilment of which he had looked forward with no little interest and hope. A profound thinker, a most eloquent and forceful speaker, a man of remarkable intellectual independence, and yet of most genial and gentle spirit, conspicuously courteous in manners and demeanour, full of true charity and brotherly kindness, almost Quixotic in his championship of those whom he thought in any way injured or oppressed, passionately, if not exaggeratedly attached to liberty of thought and of expression, he won a foremost place in the affection and respect of his co-religionists, and of all who came under his influence.

Mr. Brown was early marked out as a teacher of young and cultivated minds. We doubt whether even the late Thomas Binney exercised over such minds an influence fully equal to his; and certainly no man in his day had a more remarkable following of young men than Binney. No wonder that educated people flocked in such crowds to Brixton Road Chapel, hung with such fervour on the lips of the gifted pastor, and repaid his efforts for their good with a passionate devotion and enthusiastic love.

Mr. Brown appears to have been a prodigious worker in every department of ministerial and pastoral duty. He attained to great eminence in literature. Indeed, his literary labours were too severe; and, looking back upon them when sickness overtook him, he said that the writing of his books—nearly all done after midnight—had sadly told upon his health.

He was an ardent believer in the fundamental truths of the Gospel, and preached them with rare lucidity, fervour, and power. He was an altogether devout and spiritually-minded man, walking in the light, enjoying close communion with God, and possessing extraordinary spiritual insight. A friend who travelled with him in Italy mentions a beautiful and touching incident illustrative of his beneficient and moral earnestness: "At Incisa, a little village between Perugia and Florence, a poor man dying stood in need of comfort, and cried for a priest. Mr. Brown stepped forward and said, 'I am not a priest, but I can tell the poor man something for his good.' He spent an hour

or two at night by that sad bedside, and spoke to the dying man of the living Saviour and His infinite love."

The scene at his funeral was one of the most affecting and impressive of which we have ever read. An enormous crowd assembled both in Brixton Road Chapel and in Norwood Cemetery. Leading Congregational ministers and laymen from all parts of the country were of course present, but influential men from other Churches were present in considerable numbers. The service in the chapel was conducted by the Rev. J. C. Harrison, who gave a singularly able and affecting address. He was followed by the Rev. Newman Hall, who spoke with much feeling and force. The Service for the Burial of the Dead was read as far as the Collect by Canon Hussey, and the latter portion by another clergyman, the Rev. Brooke Lambert. At the close of the service in the chapel one of the Wesley hymns, "Head of the Church triumphant," was sung, and at the grave that other well-known and wonderful hymn of Charles Wesley, "Come, let us join our friends above," &c. It was a fitting tribute to the memory of the gifted, broad-minded, and sympathizing Baldwin Brown that various Churches should thus, in one way or another, unite in these solemnities. Well might Mr. Harrison say he was "a Christian man, who loved Christ with all his heart, and in whose blessed experience mortality was swallowed up of life." Once more we offer our condolences to the Congregational Churches, and emphatically to the widow and family of the departed.

The Liverpool Daily Post, Wednesday, June 25, 1884.

THE death of Mr. Baldwin Brown must occasion deep regret to all who have followed with sympathy the history of religion in England during the last quarter of a century. In Liverpool his relationship to the Raffles family gave him a hold upon popular affection by one of the strongest of local cords; but Mr. Baldwin Brown was essentially a metropolitan man—a man who lived at the centre of the thought of the day—a man entirely devoid of provincialism, superior to the narrowing effect of party and sect, an eclectic in religion who drew nutri-

ment for his liberal creed from every intellectual source, and assimilated healthily every kind of wholesome sustenance. Mr. Brown was a preacher of rare eloquence, but of still rarer scholarly exactitude. His reasoning was so systematic that, but for the earnestness which made his ministrations fervid and often threatened to consume his fragile frame, it could not have been made popularly acceptable. His preaching, however, found great popular acceptation; and, while attracting within his influence great multitudes who were amenable to religion from its intellectual side, he animated them with a spirit of love, of beneficence, and of devotion as far as possible removed from the mere dry amateurship which commonly passes for intellectual religion. Not only because his taste was fastidious, but because he was a rigorous judge of the fitness of the instruments which a pleader with men for God should use, he was never satisfied with his sermons, and rarely presented them to an audience unless they were in the best literary form he could put them in; but he probably never wrote a sentence at the dictates of an instinct of display. Indeed, any such impulse was foreign to his nature. The remarkable force and beauty of his rhetoric came of the zeal of his mind operating upon powers which by practice had been trained into phenomenal facility and accuracy. To hear Mr. Brown preach at Brixton, or discourse from the chair of the Congregational Union, was to enjoy one of the highest pleasures that could be afforded in combination to a Christian intellect and a Christian heart. The deceased divine was well known as a pioneer of Liberal thought among Evangelical Dissenters. To tell the truth his rationalism never went far ahead, aud probably a great proportion of the members of his own communion outstripped him. In looking back it seems extraordinary that a daring which ventured such a very short distance should have been deemed impious or even looked at askance. But in the days when Dr. John Campbell terrorized the Independents by spurious thunder Mr. Baldwin Brown was esteemed a dangerous man, and was obliged to defend—happily with success—his position in the Congregationalist Ministry. Unlike many men of this mould, he did not, when he had reached the length of his own tether, start back with horror at the sight of others who more boldly essayed to go beyond him. His last great public appearance was in

Liverpool, when he made a splendid endeavour to save certain of his brethren from the censures of the unco orthodox majority. These things will now be remembered in his honour; but that which most redounds to his glory is that he was one of a few noble spirits of this age who have helped to retain in true sympathy with Christianity great numbers whom the old bitter and hide-bound dogmatism must have repelled.

The Christian Union (of New York).

JAMES BALDWIN BROWN.

JAMES BALDWIN BROWN, pastor of the Brixton Independent Church, London, England, was buried from that church on June 30. He was a man whose reputation was almost world-wide because of his devotion to humanity; every man to him was a brother, and his heart, his sympathy, and his home were always open to their demands. The desire to attend his funeral was so great that it was found necessary to issue cards of admission. The first address was made by the Rev. J. C. Harrison, a life-long friend of Mr. Brown.

Extracts from the addresses delivered at the funeral followed.

The Chicago Advance of July 3, 1884,

Contained the following from the pen of Rev. Wm. Cuthbertson, of Leavitt Street Church, Chicago.

IN the death of my friend, Rev. J. B. Brown, the English Congregational Ministry has lost one of its ablest men, and one of the most loved of its brotherhood. Near kinsman of the late Rev. Drs. Raffles and Leifchild, Mr. Brown was nurtured amid the purest influences of Congregationalism, and his passionate love of liberty was the product of his home training. He abounded in sympathy with every struggle for freedom and whatever would elevate his race. So constituted, he could join in no cry to put down the right to freest thought and speech. His natural place, as Lowell sings of Wendell Phillips, was by

the side of the weak minority. This, until his grand worth was recognized, sometimes cast a shadow of suspicion upon himself. Sensitive to every unkind word and tenderly craving the affection of his brethren, he was too proud a man to come down into the market-place with an *Apologia pro vita sua*. His intimates, however, knew the conservatism of his spirit toward the doctrines of grace. Like all strong natures, if he repelled some he held the hearts of many others in his hands. And perhaps to no minister did so many young, ingenuous souls turn wistfully for "light and leading" as to the pastor of Brixton Independent Church.

As his writings are well known in this country, I will not speak of him as an author. Nor is this the place to deal with him fully as a preacher. Possibly he is chiefly known in America as one of the most influential teachers on eschatology. He belonged to the school called by Tennyson's phrase "the larger hope." For myself, I never quite saw how he saved himself from pure Universalism. But he did. I remember a long conversation, in summer hours, in which he tried to vindicate the philosophy which underlay his views. Before this solemn theme no more reverent soul could stand. He was awed by the dim religious light around it. He might, perhaps, have taken Tennyson's words upon his lips:

> We have but faith: we cannot know;
> For knowledge is of things we see;
> And yet we trust it comes from Thee,
> A beam in darkness: let it grow.

Published Writings.

PUBLISHED WRITINGS.

In the following list of the published writings of the Rev. James Baldwin Brown no account is taken of his contributions to periodical literature. The titles and dates of his numerous pamphlets are however given, for these were often called forth by burning questions of the time, and contain some of his most pointed and weighty utterances. In the earliest of them the chief lines of his subsequent teaching are clearly laid down.

The Brotherhood of the Church, being a Plea for Christian Union, addressed to all who profess that their Life is "By the Faith of the Son of God." 1846. [*Pamphlet.*]

The Young Ministry; its Relation to the Age. A Lecture for the times. 1847. [*Pamphlet.*]

A Kingdom which cannot be Moved. A New Year's Discourse (Heb. xii. 28). 1848. [*Pamphlet.*]

STUDIES OF FIRST PRINCIPLES.
London: Ward and Co. 1849.

"Priest" the Essence of "Pope"; or, The Lord's Supremacy. 1850. [*Pamphlet.*]

The World Religion; or The Fitness of Christianity to be the Religion of the whole Human Race. 1851. [*Pamphlet.*]

Competition, the Labour Market, and Christianity; or, The Message of Truth to the Man of Commerce. 1851. [*Pamphlet.*]

THE CHOLERA: HOW TO ROB IT OF ITS HORROR; or, The Mercies of Judgment. 1853. [*Pamphlet.*]

THE SABBATH, THE CRYSTAL PALACE, AND THE PEOPLE. 1853. [*Pamphlet.*]

THE ADVENT OF CHRIST THE DIVINE KEY TO HISTORY. 1856. [*Pamphlet.*]

THE WORK OF A LADIES' COLLEGE. An Address. 1857. [*Pamphlet.*]

THE WAY OF PEACE FOR THE CONGREGATIONAL UNION, with remarks on the MORALE of its RELIGIOUS LITERATURE, the so-called YOUNG SCHOOL, and NEGATIVE THEOLOGY. A Letter to the Members. 1857. [*Pamphlet.*]

THE POPULAR PULPIT AND ITS PROBABLE FRUITS. A Discourse on one of the chief Church questions of the day. 1858. [*Pamphlet.*]

THE PERFECT WAY OF GOD, AS SEEN IN CREATION, HISTORY, AND THE DISCIPLINE OF SOULS. 1858. [*Pamphlet.*]

THE YOUNG MAN'S ENTRANCE INTO LIFE, AND COMMENCEMENT OF BUSINESS. 1858. [*Pamphlet.*]

THE DIVINE LIFE IN MAN.
London: Ward and Co. 1859.
Second Edition. 1860.

THE DOCTRINE OF THE DIVINE FATHERHOOD IN RELATION TO THE ATONEMENT. 1860.

THE SOUL'S EXODUS AND PILGRIMAGE.
London: Smith, Elder, and Co. 1862.
Second Edition. 1862.
Third Edition. 1866.

AIDS TO THE DEVELOPMENT OF THE DIVINE LIFE.
London: Henry J. Tressider. 1862.

JOHN LEIFCHILD, D.D.: A SKETCH OF HIS CHARACTER AND MINISTRY. 1862.

THOMAS RAFFLES, D.D. A SKETCH. 1863.

THE DIVINE MYSTERY OF PEACE. 1863.*

THE DIVINE TREATMENT OF SIN. 1864.*

THE HOME LIFE IN THE LIGHT OF ITS DIVINE IDEA.
London: Smith, Elder, and Co. 1866.
Third Edition. 1867.
Fifth Edition. 1870.

IDOLATRIES OLD AND NEW, THEIR CAUSE AND CURE.
London: Jackson, Walford, and Hodder. 1867.

MISREAD PASSAGES OF SCRIPTURE.
Hodder and Stoughton. 1869.
Second Series. 1871.

THE CHRISTIAN POLICY OF LIFE.
London: Elliot Stock and Co. 1870.
Second Edition. Kegan Paul, Trench, and Co. 1880.

FIRST PRINCIPLES OF ECCLESIASTICAL TRUTH.
London: Hodder and Stoughton. 1871.

BUYING AND SELLING AND GETTING GAIN. A Pastoral for the Times. 1871.†

YOUNG MEN AND MAIDENS. A Pastoral for the Times. 1871.†

THE SUNDAY AFTERNOON. Fifty-two brief Sermons.
London: Hodder and Stoughton. 1871.

* Afterwards republished in 1869 in a single volume, entitled, 'The Divine Mysteries.' London: Hodder and Stoughton.

† Afterwards republished in 1872 in a single volume, entitled, 'Our Morals and Manners.' London: Hodder and Stoughton.

RELIGIOUS EQUALITY IN THE LIGHT OF HISTORY. A Lecture. 1872. [*Pamphlet.*]

THE HIGHER LIFE, ITS REALITY, EXPERIENCE, AND DESTINY.
London: Henry S. King and Co. 1874.
Second Edition. 1874.
Fourth Edition. 1875.
Fifth Edition. Kegan Paul, Trench, and Co. 1878.

THE GOSPEL OF THE SON OF MAN. A Sermon preached on behalf of the London Missionary Society. 1875. [*Pamphlet.*]

THE DOCTRINE OF ANNIHILATION IN THE LIGHT OF THE GOSPEL OF LOVE.
London: Henry S. King and Co. 1875.
Second Edition. Kegan Paul, Trench, and Co. 1878.

THE BATTLE AND BURDEN OF LIFE.
London: Hodder and Stoughton. 1875.

THE GREGARIOUS FOLLIES OF FASHION. 1876.

CHURCH AND STATE. Four Addresses.
London: James Clarke and Co. 1876.

OUR THEOLOGY IN RELATION TO THE INTELLECTUAL MOVEMENT OF OUR TIMES.*

THE PERFECT LAW OF LIBERTY. 1878.*

THE HOME; ITS RELATION TO MAN AND TO SOCIETY.
London: James Clarke and Co. 1883.
Second Edition. 1883.
Third Edition. 1884.

* Addresses from the chair of the Congregational Union.

THE Portrait of the REV. J. BALDWIN BROWN which appears on the Frontispiece has been executed in Platinotype by Mr. J. Johnson, 70A, Grosvenor Street, W., who has in preparation a reproduction, by the same permanent process, of the chalk drawing the size of the original (11 inches by 8 inches), which will shortly be published.

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"Neither commonplace, behind the times, nor superficial."—*New York Independent.*

"A book specially worth reading."—*Chicago Advance.*

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"A volume of real interest."—*Boston Congregationalist.*

"Able in breadth, in learning, in dialectic skill, in ingenuity."—*New York Christian Advocate.*

"Scholarly, instructive, and very practical."—*Hartford Courant.*

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